

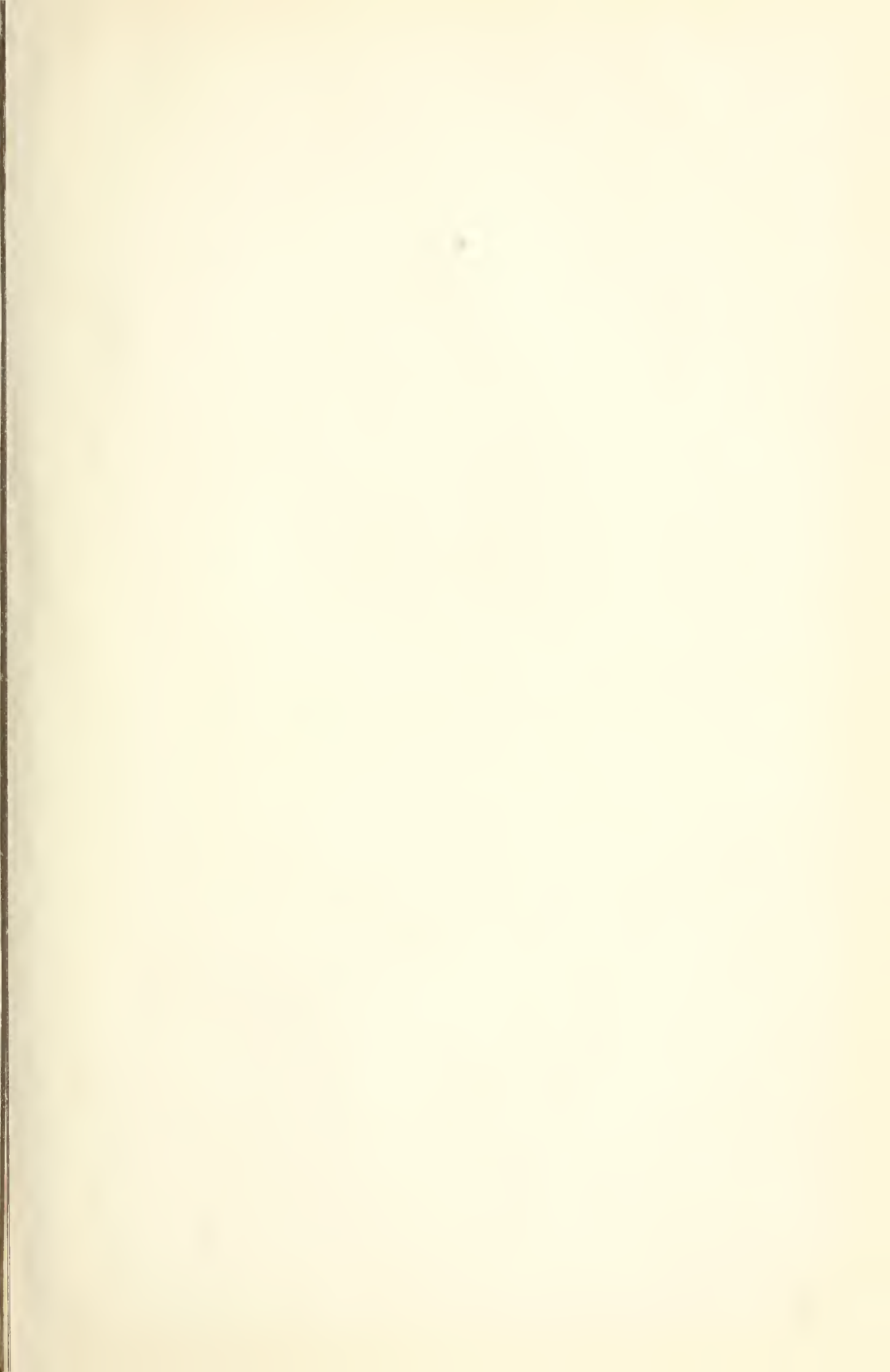


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REV. HORATIO OLIVER LADD, A. M., S. T. D.

THE
ORIGIN AND HISTORY
OF
GRACE CHURCH

Jamaica, New York

BY
HORATIO OLIVER LADD, A.M., S.T.D.

Rector Emeritus



THE SHAKESPEARE PRESS
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To the memory of faithful and tried
Servants of Jesus Christ and Minis-
ters of the Church of God this
History is given by one who has
entered into their labors.

THE PUBLISHED WORKS

OF REV. HORATIO OLIVER LADD, A. M., S. T. D.

"Memorial of John S. C. Abbott, D. D." 1878, pp. 36, 8vo, A. Williams & Co.

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"The Story of New Mexico," 1891, pp. 473, 8vo, D. Lothrop Co., Boston.

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"Historical Address," Trinity Church, Fishkill, 150th Anniversary, 1906.

"Story of the Temptation," 1906.



GRACE CHURCH, JAMAICA,
Exterior, 1906.
(Photograph by Charles C. Napier.)

CONTENTS

PART I

THE DUTCH COLONIAL PERIOD.

Origin, Population and Settlement of Long Island. Political Divisions and Successions of Authority during Dutch and English Occupations. Conflict of Denominations and the Church of England. Legislation to establish the latter in authority in the Province of New York. Contemporary conditions of the people.

PART II

THE ENGLISH COLONIAL PERIOD.

The Church of England in Queens County. Building of a church in Jamaica. The Society for the Propagation of the Gospel organized in England. Its object and principles. Application of Grace Church for a missionary rector.

PART III

PERIOD OF THE COLONIAL MISSIONARIES—1700-1770.

The religious needs of the Colonies. The character of the missionaries. The mission of Rev. Patrick Gordon—original information from the archives of the Venerable Societies. The mission of Rev. Messrs. Bartow, Honeyman, Urquhart. Beginnings of a sectarian controversy. The ministry of Rev. Thomas Poyer. The Poyer controversy—legal aspects and decisions. Legislation. Appeals to the Queen's Council. Settlement of English polity in the Provinces resulting therefrom. Relations of St. James Church of England in Newtown and St. George's in Flushing to Grace Church, Jamaica. United rectorships under the Revs. Thomas Colgan, Samuel Seabury, Joshua Bloomer. The American Revolution in its effects on the Church of England in America. The religious conditions of the period. The representations of the urgent need of an American episcopate. Separation of the three Churches from the Society for the Propagation of the Gospel, and from one another.

PART IV

THE POST-REVOLUTIONARY RECTORSHIPS—1795-1896.

Revs. William Hammell, Elijah D. Rattoon, and Calvin White. Rev. Gilbert Hunt Sayres's ministry to Grace Church, 1810-1830. The long rectorship of Rev. William Lupton Johnson, 1830-1870. Building of the new church. Memorials and memorial gifts. The modern period, 1892-1896—Rev. Dr. Williamson Smith, Rev. Edwin B. Rice, Rev. Wm. M. Bottome.

PART V

RECOLLECTIONS OF THE RECTORSHIP OF THE AUTHOR—1896-1910.

Developments of church life and worship and structure. Grace Churchyard and its associations. The inauguration of Rev. Rockland Tyng Homans as rector, and the building of the Memorial Parish House of Grace Church.

PART VI

The charter of Grace Church, 1761. With photographic reproduction of first page.

PART VII

The register of Rev. John Poyer. With photographic reproduction of first pages, 1710-1731.

PART VIII

Grace Church registers to 1840. Private register of Rev. Gilbert Sayres, D. D., to 1867.

PART IX

The Book of Burials and inscriptions of tombstones to 1846, compiled by H. Onderdonk, Jr. With photographic reproductions of two pages.

PART X

Pewholders and Communicants.

INDEX

INTRODUCTION

By the Right Reverend Frederick Burgess, D. D.

Bishop of Long Island.

This History of Grace Church, Jamaica, the first Church founded by the Anglican Communion on Long Island, is full of interest not merely to the parishioners, but to all students of early American history. In its clearly written pages Dr. Ladd has traced the struggle of the adherents of the English Church in maintaining the public worship of God according to the Use of the Book of Common Prayer. The thoughtful reader will see the steady growth of the Church through periods of neglect and persecution, until it emerges into the position of influence and honor which it holds to-day. I feel that the writer has in this work, which indicates careful study and thoughtful selection, done a distinct and valuable service not only to the Diocese of Long Island but to the Church in America. It is a privilege to commend it to all who are interested in the religious development of this country, and more especially to those who see in the Anglican Episcopate and all it represents, the true promise of stability for the Faith and Communion of the One, Holy, Catholic and Apostolic Church in the United States of America.

FREDERICK BURGESS,
Bishop of Long Island.

April 28, 1914.

List of Illustrations

Sketch of Grace Church, by Bayard Jones. Cover.
The Author. Frontispiece.
The Seal of the S. P. G. Title Page.
The Archbishop of Canterbury, Thos. Tenison.
Queen Anne.
The Chalice and Paten presented to Grace Church by Queen Anne's
Bounty.
Rev. James Honeyman. Rev. Thos. Bray. Rev. Thomas Poyer.
Rev. Thomas Colgan.
The Rectory, between Flushing and Jamaica, 1774.
The Deed of Gift of Land for Church and Churchyard.
The First Grace Church.
The Right Rev. Samuel Seabury, D. D., First Bishop of the Church
in America.
The Royal Charter of Grace Church.
The Rev. Gilbert Hunt Sayres, S. T. D.
The Second Grace Church.
The Hon. Rufus King, from Painting by Gilbert Stuart.
The King Manor House, 1840.
The Rev. Charles Seabury. The Rev. Timothy Clowes. The Rev.
William Lupton Johnson, D. D.
Grace Church Interior.
Two Views of the Sanctuary and Churchyard.
The Rev. George Williamson Smith. The Rev. Edwin B. Rice.
The Rev. William M. Bottome.
Interior of Grace Church, 1903-1910.
The Right Rev. Frederick Burgess, Bishop of Long Island.
The Napier, Johnson and Cogswell Memorials. The Denton and
Stocking Memorials. The Sayres Memorial.
The Rev. Arthur Sloan.
Grace Memorial House, 1913.
The Rev. Rockland Tyng Homans.
Photos of The Register of Thomas Poyer, The Book of Burials,
Inscription.

PREFACE

This book is written with the conviction that the personal and dramatic elements of history are as important as the principles which are motives to its development. In moral and social progress men and women become the visible actors and representatives of passions and truths that lead to the self-denials and deeds which ennoble the life of a community or nation.

Church associations and movements are interesting and stimulating to succeeding generations in the measure that individuals stand out in the incidents and results that make up history.

Therefore this effort to promote loyalty to the past of Grace Church aims to preserve to another century the memorials of more than two hundred years of human and Christian activity and beneficence. Much more has been set aside than has been presented here, to show the force of Church ideals and conflicting principles and passions. They have been judged with calmness and impartiality. As such I hope the treatment of individuals and measures may be accepted by my readers.

Special acknowledgment of large and valuable collections of material for history made by Mr. H. Onderdonk, Jr., has been made elsewhere in the text. For the genealogical information which he gathered before it perished by the hand of time, he has put future generations in debt. The records of his work are here preserved.

The Venerable Society, in London, gave access to all their archives, with a courtesy which the author here gratefully acknowledges. The New York State Documentary History and the publications of the New York Historical Society have made possible the collation of many papers and facts to illumine and strengthen the statements of this narrative. The Vestry of Grace Church have most kindly offered their records to complete and make it authentic.

There are references in the text to other sources of information which have been consulted. The author asks only that charitable judgment which must be allowed where there is such an amount of detail, covering nearly three centuries.

To the publishers who have not spared diligent effort and expense in the illustration and making of the book, and for the encouragement by those who have aided in its publication by advance subscriptions, and to the faithful copyists, the author is deeply grateful.

HORATIO OLIVER LADD.

Richmond Hill, N. Y.,
May 1, 1914.

I

THE DUTCH COLONIAL PERIOD

GRACE CHURCH, JAMAICA

CHAPTER I.

The History of Her Origin—The Dutch Colonial Period.

AT the western end of what is now Long Island mingle the waters of the Atlantic Ocean, the Highlands of New York, and the great Sound into which the Valleys of Connecticut and Rhode Island and Massachusetts have been drained.

On the same shore was early cast the confluence of Dutch and English and French navigators and settlers of the Old World.

Nearly a hundred years before the Church of England worship was begun in Jamaica, Henry Hudson, an Englishman in the employ of the Hudson Bay Company of Holland, attempted, in the *Half Moon*, a two-masted sailing vessel manned by twenty Dutch and English sailors, to enter the Rockaway inlet to Jamaica Bay. Wind and tide and threatening breakers prevented, and these Europeans passed further west and sailed up the "Narrows" of what is now New York Bay.

This voyage gave the first possession of what is now New York to the Dutch, but during that century Dutch and English and French people occupied these island shores, which their representatives under the brave Hudson's command had opened up to civilization and the Christian religion.

The West India Company soon made profitable trade with natives and settlers. They called the province New Netherland. It was governed by civil and military officers under oath of obedience to the States General. The grant of the English King to the Colony of Virginia including this part of the Atlantic coast did not establish a title to it. Governor Bradford of the Plymouth Colony, in his correspondence with Governor Minuit, when protesting that the Dutch were settled within the limits of the grants made to the Virginia Colony, received the spirited reply "the Dutch settlers derived their authority from the States of Holland and will defend it."* The protest of the Puritans of New England against the Hollanders' right to settle in New Netherland was void of truth and ineffective. The Puritans themselves had sought the protection of the Prince of Orange and the States General in their expeditions to these shores, asking that they might come as Dutch subjects. The Hollanders were in possession of Manhattan, and their claims to Long Island were as sturdily maintained.

The region of New York and Maryland, which was occupied by prosperous Dutch settlements in 1625 and following years, was included in the possessions of Holland by right of discovery. They had fortified places on the Hudson River, like New York and Albany, and were strong in their possession of that river. A treaty of alliance was made later on between Charles I and Holland under which Holland transferred her authority over New Netherland to the English Crown.

The English Colonies, in a spirit which still survives in the blood, asserted their right to dispose of all North

*History of the American People by Woodrow Wilson.

America. William Alexander, the first Lord Stirling, possessed by a grant from James VI, as represented by his biographer, three separate tracts of land within the original grant to the Colony of Virginia. These grants covered the immense country of Nova Scotia, the whole extent of Long Island and the country of St. Croix, or Sagadahock, adjoining Nova Scotia, and extending west to the Kennebec River, which was a large part of the territory subsequently belonging to the State of Maine.

About the year 1635 Charles I had requested the directors of the Plymouth Colony to issue a patent for these possessions, which was supposed to be included in the Charter to that Colony out of the possessions of the superseded Virginia Colony. This patent was given to the Earl of Stirling in 1637. He was thus made the largest landed proprietor in America. He had maintained a thriving colony of several thousand families through the whole extent of Long Island, which was governed by his deputy. He died in 1640, and about the year 1662, the second Earl of Stirling conveyed his title to Long Island for a consideration of three hundred pounds per annum. This was in order to confirm the title of the Duke of York, (afterwards James II of England) which he then held by a grant from the Crown.*

Armed with this title a colony from Lynn, Massachusetts, settled at Cow Bay, within the present limits of Queens County. This was the first invasion. A few people sided with them, but the settlement was soon broken up.

*The life of William Alexander, Earl of Stirling, by his grandson, William Alexander Duer, LL. D., published by the New Jersey Society, 1847.



Thos. Tenison, Archbishop of Canterbury

The Dutch Colonial Period.

The Dutch had secured in 1639, by purchase from the Indians, an equitable title to the land in Queens County, in which was reserved to the Indians the rights of hunting and planting. Governor Kieft was so liberal towards settlers that conflicts ceased, and those who chafed at the restrictions and persecutions of the Puritan Government in New England again came hither and lived in peace with the Dutch farmers. These later settlers were largely loyal to the Church of England in their faith.

As early as 1645, there was more contention in Flushing by the heirs of Lord Stirling. Their agent was arrested and sent to Holland. A non-conformist minister of the Church of England, the Rev. Francis Doughty, made trouble in Newtown and Flushing by stirring up opposition to Dutch rule. But Jamaica attracted her English inhabitants from Independents further west on the island. Here were gathered Dutch, English, Presbyterians and adherents to the Church of England. A ship-load of members of the Society of Friends also distributed themselves over Jamaica and Flushing. The Dutch were opposed to their doctrines and practices, but they held meetings in Jamaica in the houses of those who would shelter them. Henry Townsend was arrested and banished by the authorities for this offense. Fines and confiscations were threatened to those who brought Friends to these shores or harbored them in their homes for a single night. Twenty-eight freeholders of Flushing and Jamaica braved the proclamation and wrath of Governor Stuyvesant, declaring they should be glad to see anything of God in either Presbyterian, Independent, Baptist or Quaker, and that they would be true to the law of Church and State, which was to do good unto all men as they desired all men to do unto them.

For this offense the magistrates and signers were arrested, but only the Sheriff among them all suffered penalties, being degraded from office and sentenced to pay a fine of 200 guilders or to be banished.

(1662-1665.) A small frame building erected by vote of a town meeting was sufficient for all religious assemblies and political meetings.

The persecutions of the Quakers continued, but they flourished more and more. Some of them became fanatics

in opposing the authorities, but most of these Friends prevailed over their foes by good conduct, and under Charles II's rule these people and their religion were protected, and they dwelt in peace with their neighbors.

The treaty of 1650 between New Netherland and the Colonies of New Haven and Connecticut gave all of Long Island east of Oyster Bay and that part of the main land east of Greenwich Bay to the United Colonies. The English settlers, however, encroached upon what was reserved in this treaty in Long Island. Passing their boundary line, they came to the western extremity. This was the original movement of Independents into Hempstead, Middleburgh, and Jamaica, and these towns and Flushing, in order to make their independence of the Dutch complete, changed their names. Gemego, the original name of Jamaica, became Crafford, and Flushing was called Newarke, Newtown or Middleburgh was changed to the name of Hastings. With Hempstead and Gravesend these towns united for protection and civic purposes under a President, Captain John Scott, who was an English adventurer and formerly an officer in the army of Charles I. They were thus temporarily organized in the expectation that Charles II should establish a government over them. Both the Connecticut and Dutch authorities were displeased, and Scott was brought to trial at Hartford, Connecticut. The residents of Flushing testified that he had acted according to the will of the people, but Captain Scott was removed, and the authority of the General Assembly of Connecticut was established over these towns.

(1664.) At the close of this Dutch Colonial period of the history of the towns of Jamaica and Flushing and Newtown, we find the people out of whom Grace Church

sprang living in plain but comfortable conditions. The occupation of farming was most frequent. Their homes were suited to a farmer's wants. The floors were sprinkled with sand, the plates and dishes were of pewter, and sometimes of silver, the chairs and settees had high backs, and, if cushioned, were studded with brass nails. Their servants were kindly treated, being Indian or negro slaves. Marriages could only be performed under the Governor's license. Their funerals were conducted with great formality; badges were provided to be used in the processions, and feasts with liquors followed them. Sunday afternoon visiting was common. Christmas and New Year's Day were celebrated with noise and revelry, and Easter week was given up to joyous festivities. Trade was made by barter, and Indian wampum was the principal money in circulation. Punishments of crime were by whipping, branding or hanging.

As Jamaica is now a part of the Greater New York, the contemporary conditions of what is now Manhattan Borough will give us an understanding of the difficulties and aids which were to be expected by the first ministers of the Church of England in what had been a Dutch Colony. New Amsterdam, as New York was named and as it appeared under Peter Stuyvesant, was built on the triangular point of the island of Manhattan between the two rivers, with an embankment surmounted with wood on the land side running across the island, where Wall Street now is seen. The houses were mostly of wood, a few of stone, built with low sloping roofs and their gable ends upon the irregular streets. The chimneys built of brick imported from Holland were on the outside of the houses. There were at first about one hundred houses, but under Stuyvesant's administration a brick yard was started, and the

town had taken on a more substantial and regular look, but the ample gardens and fruit trees were visible among the houses. There was a Stadt Huys and a Debtors' Prison. There was a Dutch stone church within the fort where one of the two literary characters of New York, Jacob Steendam and Nicasius De Stille, was married to Tryntie Crovegers. This was a great occasion in Stuyvesant's official career, for Stille was his Councillor and a widower, with a family whose social connections brought a characteristic throng of friends to the wedding, in garb betokening their wealth.

The people of Amsterdam were as now a motley collection of Dutch burghers and foreigners. The negroes, of whom there were many, were mostly slaves. The appearance of a church congregation on the wedding day of De Stille and his bride, who were of the rich and literary circles of the town, was not unlike a modern wedding in Fifth Avenue, except in the style of garments.*

"Into the church went the friends, women, some with petticoats of red cloth, some with skirts of blue or purple silk set off with rare lace, all with silken hoods over much befrizzled hair, and their fingers covered with glittering rings, and with great lockets of gold on their bosoms. Each had a Bible fastened to her girdle by links of gold—not the plain, strongly bound Bibles used by Jacob Steendam and his friends, but elaborately wrought in silver, with golden clasps. The men were just as gaily dressed as the women, for they wore long coats adorned with shining buttons and pockets trimmed with lace and colored waistcoats, knee breeches of velvet, silk stockings and low shoes set off by silver buckles. Outside the fort among the townspeople

*Literary New York, Hemstreet.

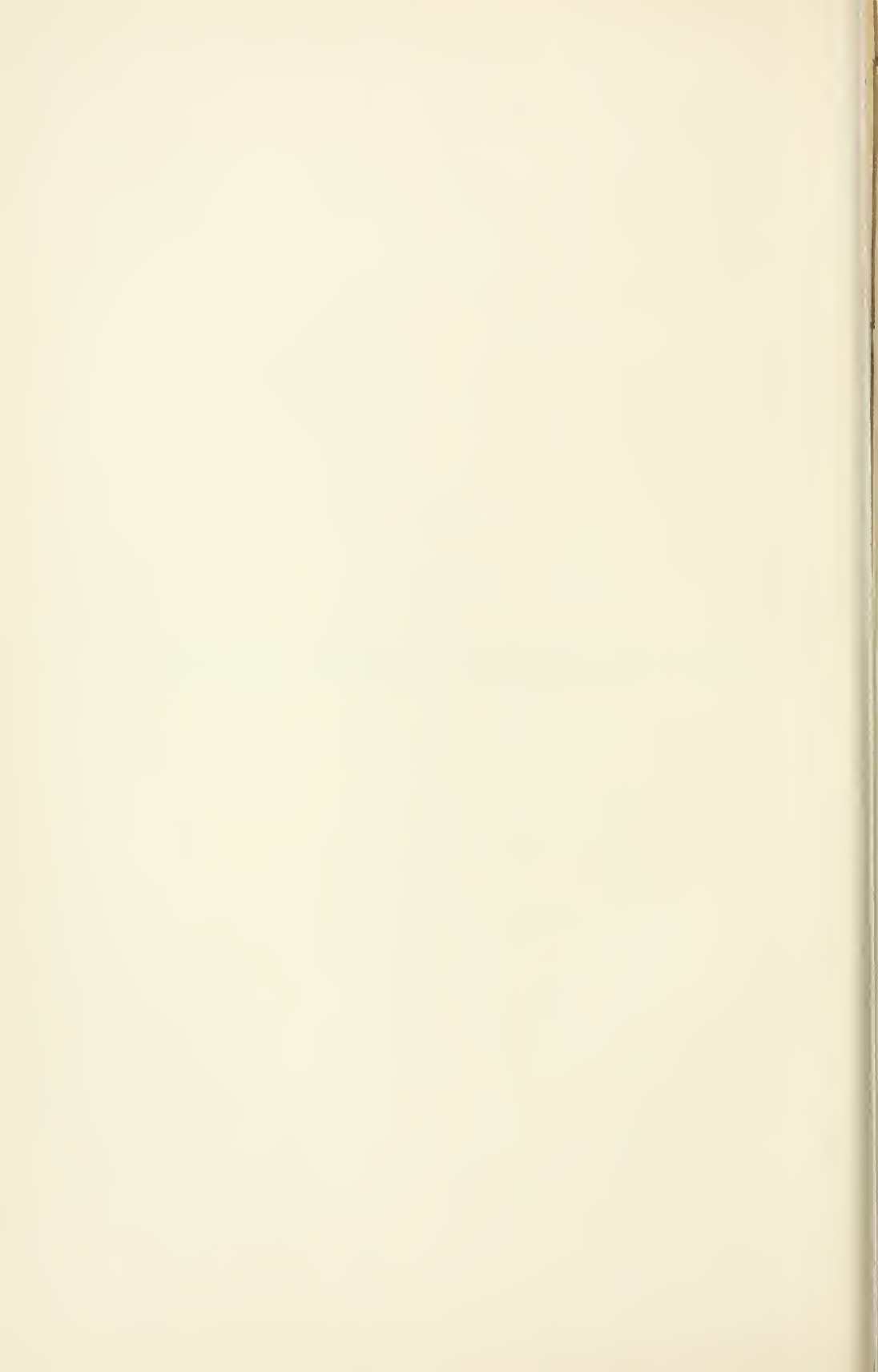
of lower degree it was, too, quite a holiday. Men with coarse frocks and leather aprons, women in homespun gowns, turbaned negresses, swarthy negro slaves, dusky Indians—all made merry in their several ways, as though glad of an excuse. And the motley throng outside the fort and the elegant gathering within all made way for the wrinkled little bell-ringer, who carried the cushions from the Stadt Huys for the burgomasters and the schepens, who insisted on every bit of their dignity, come what would on this day or on any other.”*

*Literary New York.



II

THE ENGLISH COLONIAL PERIOD



CHAPTER II.

The Church of England in Queens County.

A white thread of Church of England life and authority runs through the weaving of the history of Queens County for thirty years before her name was clearly written on the religious characters and works which began with her organization in the year which closed the seventeenth century.

The transference of government from the Dutch to the English in 1664 brought New Netherland under the control of James, the Duke of York, to whom King Charles II had given a patent. New Amsterdam was surrendered to an English fleet Sept. 8, and its name changed to New York. Governor Nichols ruled in the place of Governor Stuyvesant, who went to Holland, but having there made his report, returned to live a few years in New York on his farm, where he was buried beneath a chapel which afterwards became St. Mark's Church. What now constitutes the boroughs of Richmond, the Bronx and Queens, became the county of Yorkshire, and Queens County, except Newtown, became the North Riding.

(1664.) An assembly of delegates met at Hempstead the same year to make laws for Yorkshire, known as the Duke's Laws. These laws did not establish the Church of England in the Province, but they required that every town should build and maintain a church. No minister was allowed to officiate who had not received ordination, either from some Protestant Bishop or minister within his

Majesty's domain or within the dominion of some foreign prince of the Reformed Religion. Two overseers in each town were to be chosen to make the rate of assessment for the support of the church and clergymen.

The people of Queens County were dissatisfied with these laws, and because they made no provision for a representative form of government dissensions arose. The inhabitants were arrested and fined for uttering seditious language. Governor Nichols reproved them in person during his official visits. Under the succeeding administration of Governor Lovelace the same agitations for representation broke out.

(1664.) The Hollanders were at the time of the surrender of Manhattan Island to the English maintaining two churches on Long Island, one at Flatbush and one at Brooklyn. As their influence diminished under English rule they began to make more settlements on the western end of Long Island.

"The language of Holland was generally spoken; the architecture of Holland was reproduced in the construction of the houses; the steady industry and thorough agricultural methods of Holland were applied to the broad smooth lands; and the social and domestic customs of the old country were still preserved under the quiet roofs of our earlier Long Island homes."*

As early as 1656 land was purchased of the Rockaway Indians for settlement in Jamaica, from whom the name of Gemego or Jameco was derived, and which prevailed instead of the name of Rusdorp, which the Dutch govern-

*J. G. Van Slyke Historical Discourse, 1876. The Reformed Church, Jamaica.

ment assigned to it. On Aug. 30th, 1663, it was voted, and it was agreed by the town, that "a meeting house shall be built by the town, 26 feet square." This was erected, and the worshippers were called to it by the beating of a drum. The services were only occasional in this the first town church, and the organization of a Dutch church is placed in the year of the first recorded baptism June 1, 1702. Religious dissensions among the Dutch families of Queens County caused some to enter into the communion of the Episcopal Church, the adherents of which completed the second town church by their aid. The Dutch Consistory, in 1715, built their own church edifice for all their people in Queens County, having become happily at peace with one another.

(1672.) The war between England and Holland brought New York and the eastern towns of Long Island again under Dutch rule for a year, and a Dutch Reformed Church was established in Flushing, but that village had no resident minister. But in a year, through the declaration of peace, Major Andros was appointed by the Duke of York Governor of New York, and the English were ever afterwards in permanent possession of the east end of the Province.

(1683, Oct. 17.) Under the administration of Andros the first representative body in the Province of New York held its first meeting. There were eighteen freeholders of the Province in this General Assembly. They divided Yorkshire into three Counties, Kings, Queens and Suffolk, establishing their present County lines except as affected by the formation of Nassau County.

(1685.) When the Duke of York became King James II and New York a royal Province, the General Assembly was abolished and James was proclaimed Sovereign of the Province. This seriously affected church movements, which were made under the representative government. In 1662 the Presbyterian Church was existing in Jamaica and public worship established, but no church was built. There were Church of England people in Jamaica, Newtown and Flushing at this time, and Dutch Reformed and Friends in each of these townships, but none of these had erected places of worship except the Dutch in Jamaica. The Province of New York was under the supervision of the Committee on Foreign Plantations in King James' Government. By royal authority new instructions were issued to Governor Dungan of New York, which brought the Church of England into prominence. These instructions gave the Church of England the same position in New York that it had always occupied in the Mother Country. They were as follows: "Ye shall take special care that God Almighty be devoutly and duly served throughout your government: the Book of Common Prayer as it is now established read each Sunday and holiday, and the Blessed Sacrament administered according to the rites of the Church of England * * * that no minister be preferred by you to any ecclesiastical benefices in that Province, without a certificate from the most Reverend, the Lord Archbishop of Canterbury, of his being conformable to the doctrine and discipline of the Church of England, and of good life and conversation." (Doc. III, 36,372.)

Thus the Church of England became the established church of the Province; but also, by further provision in

these instructions to the Governor, liberty of conscience and religion was given to persons of all creeds. The Governor was directed "to permit all persons of what religion so ever quietly to inhabit within your government without giving them any disturbance or disquiet whatever for or by reason of their differing opinions in matters of religion. Provided they give noe disturbance to the public peace, nor doe disquiet others in the exercise of their religion." (Doc. III, 218, 359, 373, vid Waller's History of Flushing, pp. 79, 80.)

Under James II all New England, New York and New Jersey were included in the administration of Governor Edmund Andros, who was assisted by a council of forty-two appointed by the King from the several Colonies. The Governor and seven members of the Council could at any time make laws. But in the two years during which this government continued no further mention is made of the authority of the Archbishop of Canterbury or of the Bishop of London.

(1689.) The Colonies rebelled against Governor Andros when William, Prince of Orange, and Mary were proclaimed King and Queen of England. The towns of Flushing, Hempstead, Jamaica and Newtown petitioned for a new Governor, and were delivered from the oppression of those who had usurped the authority of William and Mary, who, after the arrival of the new Governor, were convicted of treason and murder, and their leader executed.

The Quakers built the first meeting house in Flushing in 1694, where the only stated religious services in any of these towns up to this time were held.

(1693.) There was so much neglect of religion in these towns of Long Island, and so much laxity of morals as to compel the notice of Governor Fletcher of New York. In an address, he said: "I have the power of collating or suspending any minister, and I will take care that neither heresy, sedition or rebellion be preached, nor vice and profanity encouraged. It is my endeavor to lead a pious, virtuous life and to give a good example." This Governor compelled the Assembly to adopt an act "for settling ye ministry." It prohibited profaneness, ordered that two Protestant ministers should be sent to Queens County—one to have the care of Jamaica and adjacent towns—and levied an assessment of £60 each year in country produce, at money price, to pay the minister's salary. Ten vestrymen and two church wardens were to be elected and the parish tax rigidly enforced.

(1693.) The Church of England idea of worship was thus made prominent. Yet these efforts of Governor Fletcher were apparently ineffectual, for his ministerial act was ridiculed, and unobserved. But they led to some action in Jamaica towards building a church.

(1694.) This was the beginning, three years before Trinity Church of New York was incorporated, of a controversy which lasted twenty-six years, and its bitter flavor remained in the community a hundred years longer.

(1697-98.) A town meeting was called to see about building a meeting house. A committee was appointed to solicit and gather material, while even yet the site was not determined, but ordered to be located in the highway. A year after it was voted to erect a church or meeting house, and that a committee should canvass the town for

voluntary offerings to build the church. In a somewhat contentious spirit others got subscriptions and material enough to put up the building three feet from the ground and then stopped.

In 1698 the population of Flushing was 530 whites and 130 negroes, and that of Jamaica was about the same.

(1699, May 16.) The Assembly Church Building Act of the next year made it possible to finish the building by assessments and compulsory payment of these, by those who were of all religious faiths and preferences.

There now were many dissenters who, being forced to pay rates for the religious services, sided with those who held that a maxim of English law was applicable in Jamaica. All meeting houses raised by public tax become vested in the ministry established by law, and so of all lands and glebes set aside by public town meetings. Every church of common right is entitled to a house and glebe; and they belong to the Rector, *ex officio*.

This church had been largely built by private subscriptions, and as those who were elected under the Act requiring wardens and vestryment to be elected were in a majority Presbyterians, they raised an issue with the Church of England people in Jamaica.

(1699.) This was the beginning of the united action of Church of England people in Jamaica.* They claimed the exclusive use of the building erected, and yet had no regular minister. The Presbyterians employed the Rev. John Hubbard, who was ordained in 1700, and was strongly

*Doc. Hist., III, 244.

opposed to Church of England worship, to hold service in the Church, and he was called to be Rector in February 1702, by the vestry.

The Society for the Propagation of the Gospel in foreign parts had resolved not to obtrude the Episcopal service upon the Colonists against their wishes. They did not therefore appoint missionaries until applications were made by the Colonists for ministers of the Church of England, nor until they were assured that adequate means would be provided for their comfort and support.

As soon as the formation of the Society was known, applications for missionaries were received from various parts of America. It became their duty to send Episcopal clergymen to the Colonies. They felt an awful responsibility resting upon them. Learning, diligence, piety, zeal and discretion were deemed indispensable qualifications in these missionaries. They determined therefore that none should be employed unless they produced satisfactory testimonials of their "temper and prudence, their learning and sober conversation, their zeal for the Christian religion, their affection to the Government, and conformity to the doctrine and discipline of the Church of England," and as an additional security their "testimonials were to be signed by their respective diocesans."

The Society for the Propagation of the Gospel was specially charged with the religious instruction of the British Colonies in America and the West Indies, while the Society for Promoting of Christian Knowledge provided for the spiritual wants of England and other parts of the British Empire.

III
PERIOD OF THE COLONIAL
MISSIONARIES—1700-1770



Queen's Arms

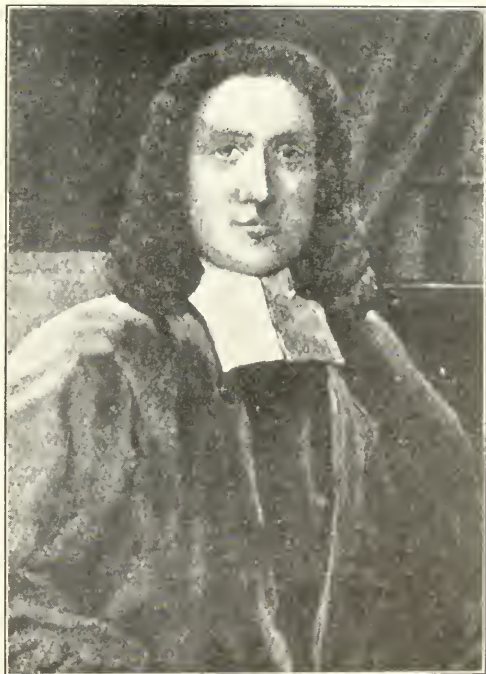




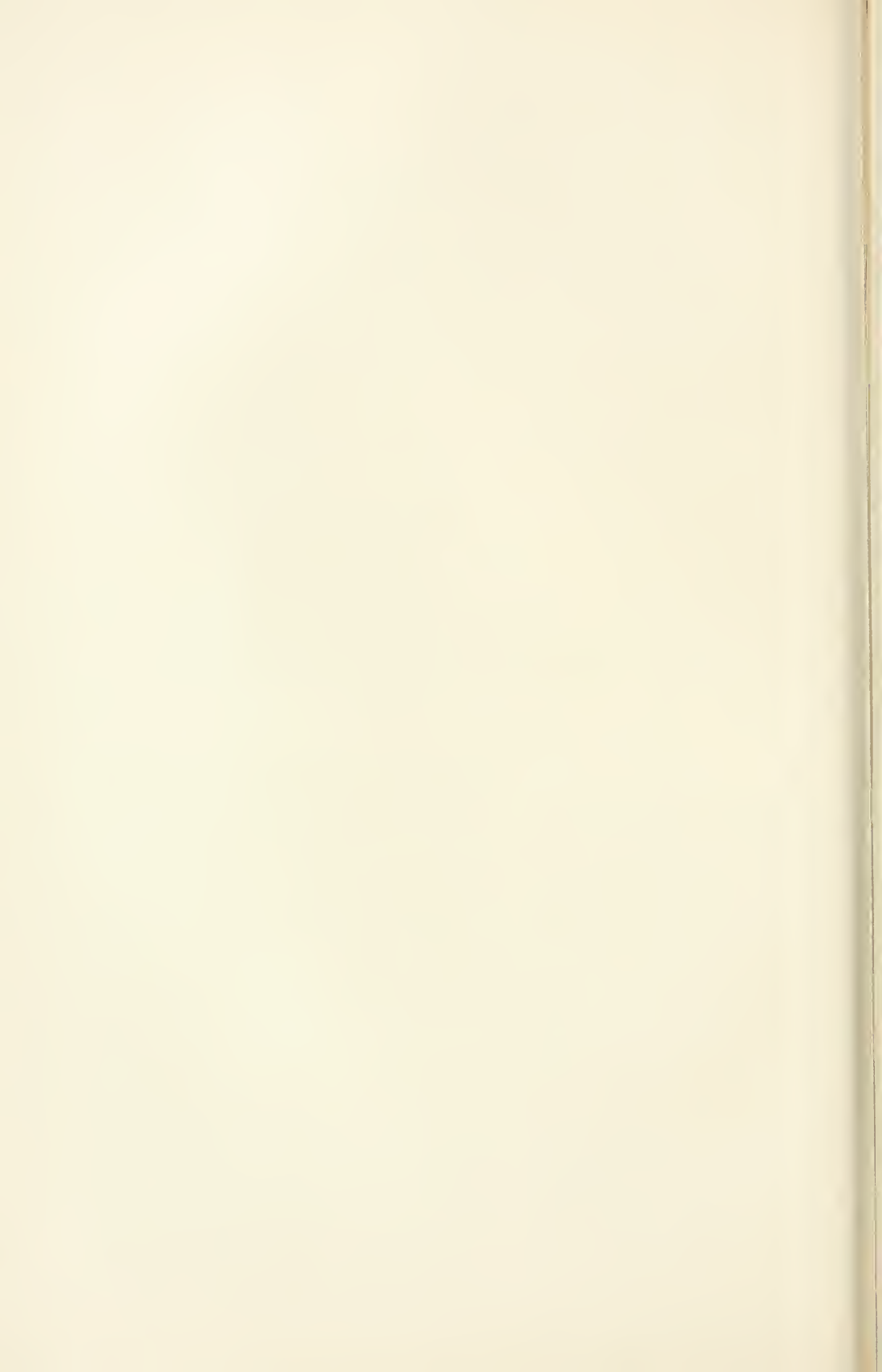
REV. THOMAS POYER.



REV. JAMES HONEYMAN.



REV. THOMAS BRAY.



CHAPTER III.

The Needs of the American Colonies, and the Response to Their Call.

The English Colonies in America at the close of the seventeenth century showed the sad effects of the political and religious dissensions of Great Britain. But there was wise forethought of the religious needs of the Colonies, and one of the first far-reaching efforts to check and remove from them the prevailing infidelity and immorality was the founding at Oxford of two fellowships between 1660 and 1670. These were to be held by persons in holy orders "who should be willing to take upon them the care of souls in foreign plantations."

In the same period the Boyle lectureship was established, to show to all succeeding generations the great duty of converting infidels to the faith of Christ.

By the Bishop of London Commissary Blair was sent to Virginia in 1685, and Dr. Thomas Bray to Maryland in 1700. Dr. Blair established the College of William and Mary, and Dr. Bray originated two societies which he succeeded by great energy and wisdom in establishing before he set sail, March, 1700, for America. These were the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts.

Dr. Bray enlisted many great names in the English Church, both of the laity and clergy in the formation of the latter Society, which was to supply missionaries to Amer-

ica and many other parts of the world. It was duly incorporated and held its first meeting in June, 1701, with the Archbishop of Canterbury as President. Bishops Beveridge, Archbishops Wake and Sharp, Bishops Gibson and Berkeley, who were some of its distinguished supporters, evoked by their appeals and personal influence funds from every quarter. It was time to reform the English Colonies in America, in which Bishop Berkeley declared, twenty-five years later, there was but little sense of religion and a most notorious corruption of manners.

There were in all North America but 50 clergy and 43,800 members of the Church of England. In the Province of New York there were 30,000 souls, of whom about 1,200 attended church and 450 were communicants at the services.

If the testimony of a violent opposer of the Church of England as to the state of the Colonies is of any added value, we may recall what Revd. Cotton Mather said of one of the New England Colonies in 1695, "a Colluvies of Antinomians, Familists, Anabaptists, Anti-Sabbatarians, Armenians, Socinians, Quakers, Ranters and everything but Roman Catholics and true Christians, bona terra mala gens, a good land, but a bad lot."

Such were the conditions to which the missionaries of the Venerable Society addressed themselves at the beginning of the eighteenth century. They were fit men for self-denying work. Some of them itinerated, some settled down in districts and established missions around them, as at the present day.

Six of these missionaries in the first five years were sent to the Province of New York, where the Legislature had already authorized an appointment of this number of min-

isters. New York was selected for the first missions at the suggestion of Mr. Vesey, who had been a lay reader of services in Hempstead in 1695, and had gone to England for ordination.

Very important to the success of the movement had been the founding of Trinity Church in New York City in 1696. Its endowment by Queen Anne with the Church farm, which was composed of the Annetje Jans and the Duke's farm, and subsequently became of such immense value in the heart of the City of New York, was the stay afterwards of many a Church of England organization besides the Churches of Queens County, Grace Church in Jamaica, St. George's in Flushing, St. James' in Newtown, and St. George's of Hempstead, which are all linked with the memory of its benefactions and endowments.

The first specific local appointment by the Society was made to Jamaica, Long Island, March 20, 1702, at the written request of prominent churchmen in Jamaica, endorsed by others in New York City.

Of the seven men who came to Jamaica and other towns from the Society before 1704, Messrs. Gordon, Keith, Bartow, Honeyman, and Urquhart, McKenzie, and Muirson, Lord Cornbury, in 1705, wrote concerning their characters and labors: "They have behaved themselves with great zeal, exemplary piety and unwearied diligence in discharge of their duty in their several parishes."

Col. Heathcote, afterwards the most distinguished citizen of New York as Mayor, Vestryman of Trinity Church, Commander of the Colonial forces, and Receiver General of the Customs in North America, reported the same year to the Society:

"I must do all the gentlemen that justice, which you have sent to this province, as to declare that a better clergy were never in any place, there being not one among them that has the least blame or blemish as to his life or conversation."

The Church was rooted strongly in the places where it had been planted by the Society, but so great was the opposition, political and sectarian, to her progress that even as late as 1745, New York Colony had but 22 Episcopal Churches, while there was but one Episcopal Church in Boston and one in Philadelphia.

Yet the missionaries of the Society sought in an orderly way to establish and uphold a conservative piety. There was a convention of the Anglican Church in New York, about 1705, which was called by Governor Nichols of Virginia at the request of Dr. Bray, Commissary. It was composed of seven ministers only; one of them, Rev. John Bartow, represented Queens County. The convention was continued in session for a week, and devised measures for the extension of the Gospel by Episcopal services. It was proposed that a Suffragan Bishop be sent out from England, and the convention prepared and sent to England a statement of the necessity of this measure. The Lord Bishop of London, in 1707, wrote in approval, giving his reasons for the appointment of a Suffragan instead of an absolute Bishop. But this wise proposal from America was treated with indifference by those in political power, who only could put in effect the action of the Church authorities.

There was, however, an increased interest manifested after the convention by the churchmen of New York. Robert Livingstone, in 1703, sent a memorial to the

Society, asking for the appointment of six men of youth, learning and orthodoxy to go as missionaries to the Indians of New York, one to each of the Five Nations, and one to the River Indians.

They took forethought also for education. It was proposed in 1703 to found a College. Col. Morris, Col. Heathecote, and Governor Cornbury were much interested in the subject, and proposed that the farm of 32 acres belonging to Trinity Church, which rented for only £36 per annum, be granted to the Society for this purpose. This movement culminated afterward in the founding of Kings, now Columbia University.

The opposition to the Church of England culminated in Connecticut, when the standard works on English services were sent over by the Society for the Propagation of Christian Knowledge to that Colony.

Eight hundred volumes of these works were there distributed. They awakened the students and officers of the only College in that Colony. They were eagerly read by the students of Yale. The President, Dr. Cutler, two of the tutors, Messrs. Johnson and Brown, in consequence of this enlightenment, abandoned their support from the College and sought ordination in England.

CHAPTER IV.

The Mission of the Reverend Patrick Gordon to Grace Church.

The names of two clergymen who applied to the Society for the Propagation of the Gospel for appointment to the missionary work in America at the meeting in London on March 20, 1702, were George Keith and Patrick Gordon.

Before the Society proceeded to appoint missionaries to particular places they resolved "to send a travelling missionary or preacher who should travel over and preach in the several governments on the Continents of British America." By this means they hoped they should awaken the people into a sense of the duties of religion. Rev. George Keith, who had formerly resided in Pennsylvania, was selected to be the itinerant missionary through the continent with a yearly allowance of £200. Dr. Bray reported that the Lord Bishop of London had appointed Mr. Patrick Gordon a missionary to New York, and the Society resolved "to make up the Queen's Bounty money £50 per annum, the first year and continue the same or more yearly as they shall see fitt according to the good behavior of the said Mr. Gordon." At the same meeting it was proposed, after this action upon Mr. Gordon's appointment by the Bishop of London, to send another missionary, Mr. John Forsseeil, to Staten Island.

At their next meeting, March 27, 1702, it was ordered that the Treasurers "do pay to Mr. Gordon the summ of £30, by way of advance out of his allowance from this Society."

So far the effort of this Scotch clergyman to accomplish a purpose worthy of his devotion seemed successful. But in the Society's records of a meeting three weeks after, April 17th, it is stated that a letter from Mr. Gordon was read. It is found in the volume of Letters of the S. P. G., Vol. I, III, April 17, 1702, and throws much light on a character of which little has been known.

"Very Reverend:

I am sorry to tell you that my voyage is to be marred at last, the York money is not to come. It is true Dr. Fall expects it every Post and it may possibly be a month before it comes. Had I not depended on it, I might have had money elsewhere, which I cannot now. Most certain it is, I can't go without it, and if it is not advanced by you (or) a member of the Corporation, I must give security for the two pounds already received, and lay aside thoughts of New York notwithstanding great charges already in fitting out and the small loss of time. I therefore desire that you'll lay this matter before the corporation, upon hearing of which I am persuaded they'll empower one of their number to make a present advance.

"I might likewise complain of the Dilatory methods that are taken in advancing the Queens Bounty, notwithstanding I gott my Lord of London's letter to Mr. Sturt, and though he doubts of the money after the coronation, yet he gives me but small hopes of advancing it sometime next week. It is six to one if he does it, notwithstanding I have offered him a fair consideration. This is the melancholy prospect of my affairs. It lyes in the breast of the corporation to give them another face, and I hope they will do it. I'll wait for you at St. Cecilia's Coffee House, where I shall be glad to see you as soon as the meeting is over.

P. GORDON.

To the Very Reverend Dr. Bray.

After hearing this letter the Society "ordered" that the said Mr. Gordon "do immediately attend the Society."

Mr. Gordon was called in and heard as to the subject of the letter and then withdrew. The Society then took action and resolved "that forasmuch as it does appear to this Society that the said Mr. Gordon is in danger of losing his passage to the West Indies for want of twenty pounds, the Queen's Bounty money, as also of fifty pounds more which was to have been advanced to him on account of his voyage by some gentlemen at York, this Society for the aforesaid reasons will immediately pay him the said sum of fifty pounds on condition that the said Mr. Gordon do first procure sufficient security, that the said summe of fifty pounds shall be repaid within 2 months after the loan of it. And it is hereby further declared that a promise from his Grace, the Lord Archbishop of York, for the speedy payment of the same shall be understood to be sufficient security. The Committee reported also on Mr. Gordon's request that he might be furnished with books, and it was ordered that the summe of ten pounds be allowed the said Mr. Gordon, to be laid out in such books as are proper for him on this occasion."*

The first meeting of the Society after receiving the Royal Charter from King William III was held on Friday, June 27, 1701, in the library of the Archbishop of York. The Bishops of London, the Bishop of Bangor, the Bishop of Chichester and the Bishop of Gloucester, with noted clergymen and laymen, among whom are named Dr. White Kennett, afterwards Bishop of Peterborough; Dr. Stanhope, Dr. Bray, Sir John Chardin, Sir Richard Black-

*Original Records of the S. P. G., in London.

more, Sir George Wheeler and Sergeant Hook. Mr. Melmoth and Mr. Hodges were appointed Treasurers and Mr. John Chamberlane Secretary. Every month distinguished men were elected into the Society, and they became active in soliciting subscriptions to aid the Society's objects, especially from eminent bankers of the city of London, who traded in the plantations of North America.

Meetings were held every month, and on the 19th of September, 1701, a memorial was read from Col. Morris on the sad state of religion in the Colonies of New York, New Jersey and Pennsylvania.

A similar account by Col. Dudley, Governor of New England, of the English plantations of North America was presented and read. In this it was stated that in New York there were 25,000 souls in twenty-five towns, in which there were about five Church of England ministers in fifteen English towns. Whatever others were to be found were Dutch and English Dissenters.

Mr. George Keith gave an account of the state of Quakerdom in North America, and described the qualifications that a North American missionary should possess, who should be sent out by the Society in the first year of its existence.

"Such as go over into those parts for the propagation of the Gospel should be men of solidity and good experience, as well as otherwise qualified with good learning, and good natural parts, and especially exemplary in piety, and of a discreet zeal, humble and meek, able to endure the toil and fatigue they must expect to go through, both in mind and body, not raw young men, nor yet very old, whose Godly zeal to propagate true Christianity in life should

be the great motive; for people generally of those parts are very sharp and observant, to notice both what is good or bad in those who converse among them."

As it took three months to make the voyage to England, it could not have been long after this, that the Society received the petition of the Church of England people in Jamaica, for a missionary, and his support. Col. Morris writes that Mr. Gordon received the invitation of some of the best men in his parish to go there, and the Society had, at his appointment, specially designated him as missionary to Nassau Island, the eastern part of which was occupied by the townships of Jamaica, Flushing and Newtown, from which the call for a missionary had come to the Society.

That Mr. Gordon was a man of such traits of character and piety and devotion as was indicated in the advice of Mr. Keith to them as to their appointees, is a reasonable inference beside the testimony of Col. Morris, which was founded on personal acquaintance with him, a few weeks after Mr. Gordon's appointment.

It has not been possible so far to trace in any of the Society's records the personal history of Mr. Gordon. In his letter to Mr. John Chamberlane, Secretary, he writes that "the person whom I expect will bring you this is my elder brother, lately come up from Scotland, and it's probable may make some stay in England. I take this opportunity to introduce him to the benefitt of your acquaintance. My service to your father and all other good friends." This letter not only shows his relatives were resident in Scotland, but that Mr. Gordon had considerable acquaintance and experience in England, in a ministry

from which he proceeded to the new field for which he was thought to be eminently fitted.

Mr. Gordon was delayed only a month longer in England. He was able to join a notable company that took passage with him on the ship *Centurion*, which sailed on April 23, 1702, from England, bound to Boston. Col. Morris and Col. Dudley were shipmates, and Rev. George Keith, who had started on his mission at large for the Society among the American Colonies. Rev. John Talbot was chaplain of the ship.

The letters to the Society written by these gentlemen, after their arrival, are preserved in the annals of the Society. Those of Mr. Gordon and Colonel Morris are specially valuable as giving us an insight into the character of Mr. Gordon, in these last months of his life. Mr. Gordon's has not before been published. It was found in Vol. I, No. XI, of the manuscript letters.

Mr. Patrick Gordon to the Secretary:

Boston, New England, 13 June, 1702.

Worthy Sir:

This comes to acquaint you of our safe arrival in this place. We had, blessed be God, an excellent passage being only five weeks from land to land, and above half that time either contrary winds or calms. Had the time of our passage been as many months as weeks, I might have reckoned it short, being so happy in the good company I came with. Thanks to Heaven we enjoyed perfect health all the way except sea sickness, to which that worthy gentleman, Governor Dudley, and my fellow travellers, Col. Morris, were somewhat subject, during anything of rough weather. Honest Mr. Keith held out to a miracle and as for myself, I am a thorough paced seaman. Col. Morris, Mr. Keith and I do, (God willing) intend to sett out for Rhode Island a few days hence, providing that we find no vessel here that is shortly bound for New York.

The ship that brings this letter to old England falls down from this place this forenoon, and therefore I have only time to tell you that Mr. Keith has found a very worthy Gentleman, Chaplain of the Centurion, to accompany him on his mission. The Gentleman's name is George Talbot, M. A., a person of very good parts and no worse man. I have personally known him for some years and can warrant what I say * * *

I beg the prayers of the Corporation and am, worthy sir,

Your Very Humble Servant,

P. GORDON.

(Letter, Vol. I, No. XI.)

Of this voyage Mr. George Keith writes, more in detail, under nearly the same date, to the Secretary.

Boston, 12 June, 1702.

Worthy Sir:

After signifying my christian respects to yourself this is to acquaint you with our good passage and safe arrival in Boston in New England the 11th of this instant, having been but six weeks between our sailing from Cowes and our arrival at Marblehead, a good harbor about 20 miles from Boston. Our worthy friend, Governor Dudley, is well and I heard him say he never had a more comfortable passage. He was so very civil and kind to Mr. Gordon and me that he caused us both to eat at his table all the voyage, and his conversation was both pleasant and instructive, insomuch that the great cabin of the ship was like a Colledge for good discourse both in matters theological and philosophical, and very cordially he joined with us daily in divine worship and I well understand that he purposeth to give all possible encouragement to the congregation of the Church of England in this place.

Also Col. Morris was very civil and kind to us, and so was the Captain of the ship called the Centurion, and all the inferior officers and all the mariners generally, and good order was kept in

the ship. The seamen as well as officers joined devoutly with us in our daily prayers according to the Church of England and so did the other gentlemen that were passengers with us.

GEORGE KEITH.

The Commencement at Cambridge was near at hand, and Col. Morris induced Mr. Keith to remain in Boston before he began his travels westward with Mr. Talbot, who was appointed his associate and assistant Sept. 18, 1702, as recommended to the Society by Mr. Gordon. While Mr. Keith entered into the controversies which arose between him and the Quakers with whom he had previously been connected, Mr. Gordon went on to New York, where he met the Rev. Mr. Vesey of Trinity Church, and from there came to Long Island and to Jamaica, in accordance with his appointment.

The Rev. Mr. Keith reported to the Society on Nov. 29, 1702, that "many have been visited with great distempers in diverse parts which have proved mortal to many in the town of New York, where near 500 persons died in the space of three months, but now, thanks to God, the place is very healthful."

The same month the town of Boston was reported to Mr. Keith to be "very sickly both of fevers and small pox, of both of which distempers many die."

Mr. Gordon arrived in Boston in perfect health, as his correspondence indicates. It was either there or in New York that he was seized with the prevailing fever, which developed immediately on his arrival in Jamaica. He was, however, preparing to meet his people on the Sunday that followed his untimely death July 28, 1702. He had made a happy impression on those for whom he had left

England, and was also fully prepared to minister in the offices of the Church of England, as the first missionary of the Society to New York.

There are no records preserved of his last days, or of the sickness that ended his labors as a faithful and devoted servant of Jesus Christ.

Happily for his memory, and the honor due to him for what he so zealously attempted for the people of Jamaica, a letter is preserved, written by Col. Lewis Morris of East Jersey to Mr. Archdeacon Beveridge, a month after his decease.

(From "Annals of the Society," Vol. I, Letter XLV.)

East Jersey, 3 September, 1702.

Reverend Sir :

Mr. Gordon's abilities, sobriety and Prudence which gained him the good opinion of everybody acquainted with him, both of the Church and among the dissenters, gave me great hopes I should be able to transmit your reverence an account of the great progress he had made in his mission, but God who disposeth things wisely and best was pleased to take him away just as he was entering upon his charge.

He went from New York with design to preach in his Parish, (at the invitation of some of the best men in it), took sick the day before he designed to preach and so continued till his death, which was in about eight days after.

He was partly by force buried in a Dissenting Meeting House newly erected at Jamaica, the chief town of his parish. The people are very numerous there and some of them tainted with Independency, but most of them fitt to receive any impression. If there is any good to be done here it must be by men of Learning, Sobriety and Prudence and not young, and to give good encouragement to such is cheap, for others will not serve but disserve the Church.

(Mr. Gordon was laid under the communion table in the Stone Church, July 28, 1702. When the building was taken down in 1813, the ground underneath was thoroughly dug over, especially in front of the pulpit, and the remains of those who had been buried there were carefully gathered up, reverently placed in a box, and borne in a procession, headed by Jeffrey Smith, the Sexton, to the Village Cemetery, where they were re-interred. No stone marks the spot.—H. ONDERDONK.)

By the papers filed in the administration of his estate, he is named as "late Chaplain of the Royal Navy" in the Province of New York. The inventory including bills and drafts amounted to £375, 12s., 4d. A long list of his books, by their titles, is also filed in the Surrogate's office, New York.

As administration papers were also given to his brother, James Gordon, in England, by the Archbishop of Canterbury, his personal effects, of which no trace is known, were probably returned to England. They constituted, as enumerated, a complete outfit for a gentleman and clergyman of moderate means.

CHAPTER V.

The Beginning of Controversy—Temporary Ministries of
Messrs. Bartow and Honeyman—The Rectorship of
Rev. Mr. Urquhart.

Fifty of the churchmen of Jamaica and vicinity sent a petition to Lord Cornbury to fill the vacancy occasioned by his death, and the Rev. Mr. Vesey of Trinity Church was directed by the Governor to supply them with a suitable minister until one should be sent by the Society in England.

Lord Cornbury at this time made a temporary residence in Jamaica, on account of the prevailing fever in New York. He summoned the vestry into council with him there.

Meanwhile the Rev. John Bartow had been appointed, April 2, 1702, a missionary of the Society at a salary of £50. Sailing from Portsmouth, England, he arrived in New York Sept. 29, 1702, after a voyage of eleven weeks. He came to Jamaica to present his credentials to Lord Cornbury. He was assigned to West Chester as his field of labor, but preached all the next summer at Jamaica, at his own charge and expense, alternating with West Chester. Mr. Bartow had been highly recommended to the Venerable Society, having been Vicar of Pamperford, Cambridge, and assistant in the Parishes of Lynton and Hadstock, England.

There was, on the first Sunday of Mr. Bartow's officiating at Jamaica, a serious disturbance and wrangle over the use and possession of the Stone Church. The Reverend Mr. Hubbard, a Presbyterian minister, held service in the morning and excluded Mr. Bartow. In the afternoon, while the Episcopal service was in progress, the Presbyterians interrupted it and drew away part of the congregation to a meeting out doors. Mr. Bartow, however, finished the service and delivered the key to the Sheriff. An appeal to Lord Cornbury decided it to belong to the established church of the Colony, having been built by public tax, and he summoned Mr. Hubbard and the head of the faction before him, and forbade him ever more to preach in that church. He also threatened them all with the penalty of the statute for "disturbing divine service," but upon their submission and promise of future quietness and peace, he pardoned the offense.

This was the beginning of the controversy the development of which embittered the three following ministries and pastoral relations for a period of over thirty years.

Rev. James Honeyman was commissioned by the Bishop of London to Jamaica, the Society having appointed him while a Chaplain in the Navy to serve in Jamaica. He arrived in Boston after a tedious voyage, and found that he had been preceded by a slanderous charge, from which he had to vindicate himself to Governor Cornbury. He began his labors in Jamaica after many trials of his spirit, from which he came out with a clear conscience. But he found in Jamaica a church building which was so far from being ornamental that he says, "We have not those necessaries that are requisite to the Daily discharge of our offices, namely, neither Bible nor Prayer Book, no cloaths, neither for Pulpit nor Altar."

Yet he says, "To this Parish belong two other towns, viz., New Town and Flushing, famous for being stocked with Quakers, whither I intend to go upon their meeting days on purpose to preach Lectures against their Errors."

The bitter feeling which had been aroused by the opposition to the Rev. Mr. Bartow when the church building, erected by taxes and subscriptions, had been occupied by the authority of Governor Cornbury, continued against Mr. Honeyman, who, supplying the church under the license and during the pleasure of Lord Cornbury, was not able to remain three months in charge of these missions.

Rev. Mr. Honeyman was sent to New England and took up a mission in Newport, where he continued to reside and gained eminent success in a long rectorship of forty-five years.

He was one of the first to urge upon the Society the need of a Bishop in 1709. He presented a memorial to Governor Nicholson in 1714, on the religious condition of Rhode Island, the Establishment of Schools, and a proper encouragement to the Clergy from the Civil Government where the population was hostile in great part to the Church, and he sent to England five years later a memorial of the frowns and discouragements to which they were subjected by the Government, when there was "only one baptized Christian in their whole Legislature."

He sent an application to the Society for the establishment of a mission in Providence in 1732, where he had preached to such great numbers that they had to adjourn to the fields, and ten years later the first church with a missionary from the Society was built in that city. This Priest, the Rev. Mr. Pigot, became the adviser and helper

of President Johnson and other professors of Yale College when they turned to the Church.

There was much activity among the Churchmen of New York and vicinity during the period of a year and a half which preceded the ministry of Rev. Mr. Urquhart at Jamaica, who was inducted July 27, 1704.

A convention of the Anglican Church was held in New York in 1702. It was composed of seven members, all of whom were ministers of the Society. Grace Church was represented in this convention by Rev. John Bartow. The others were Reverends John Talbot, George Keith, Alexander Innes, Edmund Mott, Evan Evans, and Mr. Vesey of Trinity Church.

They continued for a week the sessions, where measures for the extension of Episcopal services were proposed and discussed, the importance of which was remarkably demonstrated in subsequent events. It was proposed that a Suffragan Bishop be sent out from England. A forcible statement of this was made and sent to England, the effect of which was weakened by political conditions then prevailing.

The necessity of educational influences to strengthen the Church was made apparent, and the duty of reaching out to the Indian peoples, which had been one of the special objects of the founding of the Society in England. A memorial from the Churchmen in New York was received in 1703 by the Society, sent by Robert Livingston, Secretary of Indian affairs in the Province of New York, asking for the appointment of six men, "of youth, learning and orthodoxy to go as missionaries to the Indians, one to each of the four nations and one to the River Indians, with two

young attendants to learn the language and assist in the work, and that a house should be built for each minister at each of the Indian castles."

It was proposed as early as 1703 to found a College, in which Col. Morris, Col. Heathcote and Gov. Cornbury were much interested. The farm of 32 acres, belonging to Trinity Church, and which rented for only £35 per annum, was proposed to be granted to the Society for this purpose, as an appropriate foundation for the College. This was the Anneka Jans farm, first sold to Mr. Lovelace in 1670 by her heirs, which was nearly thirty years before Trinity Church was founded, and which, on Nov. 20, 1705, became the possession of Trinity Church in fee by royal patent. Fifty years after this movement by Churchmen culminated in the founding of Kings, now Columbia College.

Governor Cornbury, on Oct. 5, 1704, addressed the Episcopal Clergy, assembled in New York, on the subject of education. He obtained from the Council the enactment of a law establishing a Latin Free School which was endowed with £50 per annum.

Rev. Mr. Keith and Rev. Mr. Talbot, from 1702 to 1704, were holding services in New York, in Flushing, and Hempstead, and also going as far as Philadelphia in one direction, and Newport, Rhode Island, and Boston in the other, preparing the way for missionaries who were being sent out by the Society. It was at this time in December, 1704, that Episcopal services were permanently established in Hempstead by the Rev. John Thomas, a missionary, about the time that Mr. Urquhart was inducted in his work at Jamaica.

Rev. William Urquhart was appointed by the Society to the uninviting charge, the Church of England in Jamaica, Newtown and Flushing, when these communities, especially that of Jamaica, were torn with religious jealousies and strife. The Presbyterians and Independents in Jamaica were contending for the possession of the church building; and the vestrymen were mostly of the hostile, rather than friendly part of the Churchmen of the township. The Dutch, who had sympathized with and aided the Church of England families, were organizing a church of their own faith in Jamaica. The Quakers and Independents of Newtown and Flushing were not dominated by any decided Christian spirit, but had fallen into loose ways of living. There were but very few staunch Churchmen, the rest discredited their Church preferences.

It was fortunate that Mr. Urquhart was vested with the authority of the Governor and of the laws of the Province, passed in 1693 to 1699, which gave the Church of England a preference over all other churches, so that church property erected by public taxes was the property of the Church of England. This is plainly stated in the laws enacted in 1784 by which such preference and privileges were abrogated, abolished, rescinded and made void.

The constitution of 1784 says: "It nevertheless ordained that nothing in this constitution should be construed to affect any grant made by the King or his predecessors, or to annul any charters and bodies politic made by him or them prior to Oct. 14, 1775."

Mr. Urquhart was, moreover, a Scotchman and a Chaplain of the Royal Navy before he came to America, and was fitted by sturdy qualities and experience to deal with the contentious spirit and claims of those with whom he

came to abide. He had to maintain his parochial rights, where malice instead of Christian love largely prevailed. His ministry began with the association of the Church people in Jamaica, Flushing and Newtown, which continued from the year 1704 to 1797. During this century in which they represented the Church of England, the three churches, Grace, St. Georges and St. James, received the ministrations and guidance of five rectors, missionaries of the Society, by whom chiefly they were nourished and developed.

The names of Urquhart, Poyer, Colgan, Seabury and Bloomer stand out among others, conspicuous for their strength, endurance, duration of their rectorships, and their ability and success in overcoming and harmonizing the discordant elements in their parishes.

Mr. Urquhart found in Jamaica a tolerably good church of stone standing in the highway near the junction of what are now Jamaica and Union Avenues. Its furnishing was a book of Common Prayer and a cushion on the reading desk.

The Church erected in 1699 stood in the middle of the main street, at the head of Union Hall Street, which was then and long afterwards called Meeting House Lane. This building was taken down in 1813, when the Presbyterian Church was built a short distance from it, to the northwest. After the War of the Revolution it was used as a Court House. The pulpit was on the north side with a sounding-board above it, and was opposite the gallery. There was no stove in the building. The women kept their hands and feet warm by portable stoves. The minister had gown and bands; the women sat in scarlet cloaks on chairs along the wide aisle, and on the sanded floors.

There was a house for the minister with an orchard on a glebe containing two hundred acres. From this with the stipend of the Society, contributed by the Yorkshire clergy, which was £50, and £15 for books, he had to gain his support; for the parish revenues were mostly withheld from him by the contending vestrymen. In Newtown there was a chapel, and there was also a house available for his use. In Flushing most of the inhabitants were Quakers of a roving disposition. In all three places he found only unlearned men, and few of an exemplary life. Mr. Urquhart made his parochial residence in Jamaica, preaching two Sundays there, one Sunday in Newtown, and in Flushing, where also he lectured on one week day in a special effort to convert the people from their errors of faith and conduct.

In Jamaica he found that the Wardens and Vestrymen would not qualify themselves according to law. The Parish was made up of Dissenters, and there were only twenty communicants in a place numbering 2,000 inhabitants. The Wardens refused to provide bread and wine for the Holy Sacrament, and to impose or submit to taxes for the minister's maintenance: Newtown clamored for a minister to settle among them.

Mr. Urquhart, finding his expenses increasing, joined himself in marriage to a widow in Jamaica, of some property, Mrs. Mary Whitehead Burroughs, and endeavored to defeat those who would starve him out. He had the honesty and endurance of Scotch blood to sustain him; he was a good man and brave, industrious and without pretence or display. He won at last the estimation of the community, and his congregations in the three communities increased, even if his trials did not lessen. Staunch Church-

men, Colonels Heathcote and Morris, gave in their reports to the Society the strongest testimony to his Christian spirit and work.

Mr. Urquhart bravely maintained in the face of bitter opposition the laws of the Church and of the Colony. As the inhabitants of Queens County were generally Independents, and kept themselves in close correspondence with New England, from which they had come to Long Island, they resented obligations under the laws of England for Church establishment. They claimed that corporations residing out of England were not bound to her laws of civil policy.

Dissenting ministers from New England preached to them resistance to the public taxes by act of the General Assembly of New York in 1705. Yet at that time there was the closest relation between the State and the Puritan religion in Massachusetts and Connecticut, where vigorous enforcement of laws excluded any but the ruling sect from political affairs, or the free enjoyment of religion.

Rev. Mr. Urquhart died Sept., 1709, without having settled this controversy by his remonstrances and arguments, which were justified by the existing laws. He left his family in straitened circumstances, as the effect not only of his native hospitality, but of those persecutions and losses to which he was subjected by the withholding of his dues from the people, in the first rectorship they were privileged to have through the beneficence of the Missionary Society of the English Church.

Col. Heathcote wrote to the Society Nov. 9, 1705: "Mr. Urquhart, minister of Jamaica, has the most difficult task of any missionary in this Government * * * he has

not only the character of a good man, but of being extraordinarily industrious in the discharge of his duty, he has very little assistance in his parish except from those who have no interest with the people."

Mr. Urquhart's reports speak of success in the conversion of some of his oppressors to close communion with the Church; of the prejudices of their education, as a misfortune to him; of the expenses of living, making the support of the Venerable Society the chief reliance of their missionaries.

He desired in his will that no great pomp or formality be used at "my funeral and that none except my wife be put in mourning; that no rings, gloves or scarfs be given." He was buried, probably, beside Rev. Mr. Gordon, in front of the pulpit of the church.

At the time that his ministry ended in Jamaica, the Colony of New York was reputed to be in a deplorable moral condition. So greatly had increased the profanity, drunkenness and immorality of the people that a special enactment was made by the Council to check and punish and repress the prevailing evils of society.

CHAPTER VI.

The Ministry of Rev. Thomas Poyer, 1710-1732.

Rev. Thomas Poyer's ministry to the Church of England churches in Jamaica, Flushing and Newtown, from A. D. 1710 to 1732, makes a chapter of grievances and persecutions, which display in contrast an activity and zeal for the Church, a maintenance of her rights, an unwearied patience in ignominy, losses and sufferings, and an untarnished Christian character. He was a grandson of Col. Poyer, who heroically defended Pembroke Castle, in Cromwell's time. Mr. Poyer was born in Wales. He was educated at Brasenose College in the University of Oxford. He was ordained as Deacon by the Bishop of Worcester, June 9, 1706, and as Priest, by the Bishop of St. Davids, on Sept. 21, 1706. He was a Curate at Haverford West, and Chaplain of H. M. S. Antelope, Feb. 21, 1709. He entered the service of the Venerable Society Sept. 27, 1709, and was appointed to Jamaica, Long Island. He embarked with his family and household goods, Dec. 30, 1709. The fleet to which his ship belonged was delayed, passing from one harbor to another, and after a stormy voyage of thirteen weeks his ship, His Majesty's Frigate Herbert, was wrecked on the coast of Long Island, within one hundred miles of his destined parish. There was much damage done to his household goods in this shipwreck. Here he came into an inheritance which no one would covet. The church glebe had been divided up by the Vestrymen, and sold in lots and parcels by their



THE CHALICE AND PATEN PRESENTED TO GRACE CHURCH BY
QUEEN ANNE'S BOUNTY.

OFFERING PLATES BY JOHN TROUP AND THE LADIES' MISSIONARY
AID SOCIETY.

usurped authority. His rightful parsonage was, through the action of the widow of Mr. Urquhart, in possession of the family of a dissenting ministry, and he was excluded from it throughout his rectorship. He found a few professed Churchmen with some members of the Dutch Church and a few other disaffected dissenters in his congregation in Jamaica, and from fifty to one hundred hearers in Newtown and Flushing.

Although these churches had agreed with the Society on an annual stipend of £40, for six years he received no salary from them, and afterwards he could collect dues only by legal suits against his Vestrymen. Yet, according to the letters of Col. Heathcote to the Society, Mr. Poyer's parish contained 8,000 souls and was fifteen miles long and six and a half miles wide. At times when his salary was collected by a constable, he encountered a riot. Mr. Poyer had a suit at law against tenants of his parsonage lands and homestead, which the jury decided against him. Likewise suits for salary were defeated in the courts. Mr. Poyer was therefore obliged to live on the £50 per year allowed him by the Society, with occasional gifts from the same source in his greatest needs.

In the first ten years he is proved to have been no idle sufferer in the labors of his ministry, nor unworthy of respect and confidence. He had gathered 400 hearers and sixty communicants in seven years. His adherents testified to the Society that he had strained himself in travelling through his parish even beyond his strength, giving frequent lectures and catechisings on week days; but even then hospitality was denied him by his parishioners, who tried to tire him out by their ill usage.

Nevertheless Mr. Poyer sought to educate the community into a more intelligent and kindly spirit. He endeavored to establish a free school, and he maintained a parochial library for his people, from which he personally gave out books, which he preserved with great care. He freely distributed charities from the sacramental offerings and from his own scanty funds. His wife, Frances, who had left England with him, having in nine years, with great Christian patience, endured the loss of two children, and her husband's parochial trials, died, leaving two other children. Having for three years after her death, with other ministers of the Society, officiated at intervals and continuously for one year at Rye, he married, near the close of his services there, the widow of his predecessor, Mrs. Elizabeth Bridge, a daughter of a distinguished New England family. After her death, Mr. Poyer married for his third wife, a daughter of a wealthy parishioner of Jamaica, Justice Joseph Oldfield. Four children, Joseph, Thomas, John and Sarah, were born to them, and by this wife's inheritance, Mr. Poyer became proprietor of fifty acres of land in the village of Jamaica, and of enough other property to enable him to dispense Christian hospitality to a community where he had been treated with neglect, injustice and contumely.

Although his life in Jamaica was a troubled one, he maintained his charge there, when inducements were frequently made by the church at Rye, and by offers of £400 and £500 salaries in the West Indies to leave the church over which he was thought fit to be appointed in so much trouble.

By vote of a majority of the freeholders of Jamaica in town meeting Feb. 21, 1726-7, Mr. Poyer was expelled

from the stone church and their action confirmed by suit of the Presbyterians to whom it had been assigned by the same town meeting. So having lost parsonage and church, and compelled to hold services in the County Court House, and in public houses at his own expense in Flushing and Newtown, with the infirmities of age prematurely bearing him down, on June 16, 1731, he asked permission of the Venerable Society to quit his mission and return to his native land. But he died before his successor could be appointed, having fulfilled a ministry of twenty-five years.

Mr. Poyer's rectorship of the three Churches was effective in many ways. He could praise God that the Church was in a fairer way of flourishing than ever. Through his persistence in duty her sturdy character in a turbulent community had been maintained. His ministrations, under great difficulties, led to a settlement, however unjustly, of vexed questions at law, and to the building of a Church in Jamaica by Churchmen alone. The Churches in Newtown and Flushing had been held steadfast, and were more prosperous than in Jamaica. These communities had become weary of disputes and bitterness which belied their Christian character and hindered their influence for the Kingdom of Christ. They were prepared to receive a new rector with some wholesome regrets that might bear fruits unto righteousness.

Mr. Poyer says of his ministry: "I have labored faithfully in my Lord's vineyard and in my private advise from house to house as well as public discourses, I have exhorted them to faith in Christ and amendment of life, and to live in love. I give frequent lectures on week days; many live twelve miles distant, and I must keep two horses which is expensive and troublesome; and this wears out more clothes in one year than would last in three or four, if I

did not have to ride. In Newtown and Flushing there is no convenience of private houses, so I have to use public ones at very great charge, for I usually bring some of my family with me. I have service every Lord's day, and on the days set apart by the Church. I have communion four or five times a year or oftener, as I have health, and seldom have over forty communicants at a time. I catechise and expound the catechism to all such as are sent to me, twice a week in the Church, and once a fortnight the year round at my house."

Mr. Poyer's representations to the Venerable Society Nov. 9, 1722, and Oct. 16, 1724, give a pathetic summary of his afflictions:

"I was so as to have little hopes of recovery; indeed I have been in poor health for several years last past; * * * My life has been one continued scene of trouble; kept out of my allowance from the County for years, and some of it lost; a great deal of sickness I had myself and in my family, seldom all of us being in health at the same time; I have buried two wives and two children in less than five years; and am now eleven in family; the oldest, (Daniel) a little over sixteen; my house rent £16 per year, and an expense every other Sunday of taking my children with me to Newtown and Flushing."

June 7, 1731, he was in custody of the Sheriff for a judgment of £42 obtained against him by Henry Cuyler, merchant of New York. In 1724 he was cast in the suit for the parsonage, and in 1728 he was deprived of the Church and had to preach in the County Court House. Need we wonder that he writes, June 16, 1731, that the infirmities of age bear very hard on him; he is almost unable to officiate and prays the Venerable Society to be

permitted to quit this mission and return to his native land. (Doc. Hist., III, 310, quoted by H. Onderdonk.)

Some of Mr. Poyer's sermons have been preserved in manuscript carefully and neatly written in a fine handwriting and with notes of the occasions on which they were composed and delivered. They indicate a wider activity and influence than of his predecessors while they were at Jamaica. He officiated at Trinity Church, New York, while Mr. Vesey went to England. He made journeys once or twice into New England.

They were adapted to the events which called them forth, showing the sympathy, loyalty and courage of his mind and character. A list of these relics of his thought and piety was made by Mr. Henry Onderdonk, in his "Antiquities of the Parish Church, Jamaica," p. 39.

On December 13, 1731, Mr. Poyer was taken ill with a prevailing distemper which is supposed to have been the small pox. He made his will with much difficulty on Jan. 8, 1732, being unable to sign his name in full, but did not die until a week after. In his will he says:

"I give my soul to God: my body to be Christianly buried, in certain hopes of a reunion of my body and soul at the last day, and of eternal life through the merits of Christ my Savior."

To his wife, Sarah, and her heirs he bequeathed his estate, real and personal, appointing her Executrix with power to sell such part as she pleased for the payment of his debts and to provide for the maintenance of herself and his children, distributing to them his estate at her discretion.

Mr. Poyer was buried on the north side of the village burying ground, but no stone marks his grave or that of

his widow. Two wives were buried under the Stone Church while he was in possession.

The homestead with sixteen acres of land was sold to Mr. Poyer's successor. His wife was left in great need when the estate was finally settled, and subscriptions in the parish were given for her support. (Onderdonk.)

CHAPTER VII.

The Jamaica Church Controversy—A Review of its History, Legal Aspects, and Decisions.

The contention of the missionaries of the Society in New York, as well as the Governors, was that the true intent of the Act of the Provincial Assembly in 1693, which contains the words "Instituted and inducted Church Wardens and Vestrymen," was the settlement of the National Ministry according to the laws of England.

The memorial of the inhabitants of Jamaica in Queens County to Governor Robert Hunter in 1710 claimed that the town of Jamaica was purchased from the Indians by their predecessors and ancestors, who were subjects of the realm of England and Protestant Dissenters in the manner of worship from the forms used in the Church of England, who settled and improved the lands and called a minister of their own to officiate among them and several others successively, until 1673. In 1676 the townsmen set apart lands for the encouragement and support of the minister; in 1693 they purchased a house and other conveniences for the accommodation of their ministers. In 1699 they erected a meeting house or public edifice for the worship and service of God in their own way, and peaceably possessed and used it; that in 1703-4 they were, with force and violence, without any trial or judgment at law, turned out and dispossessed of the same.

The original settlers of Jamaica, being Dissenters and mostly Presbyterians, for a few years had their own way

in all public matters, and conducted the affairs of the Church organized in 1662, in the town meetings.

Col. Morris, who was a Judge and later Chief Justice of the Province of New York, in a letter to the Society, Feb. 20, 1711, gives the history of the building of the first Church in America, and of the passage of the two acts by which the Church of England, through her ministers, laid claim to the Church properties, built under these acts, which were passed when Governor Fletcher was in office.

Col. Morris says: "The Church was built and a Dissenting minister called and if I mistake not paid, the other Dissenters who were forced to comply were very much dissatisfied at this procedure of their brethren, and many of them appeared in the interest of the Church; thinking no other way so effectual to defeat their adversaries; and this was the beginning of the Church of England in Jamaica on Long Island: the Church and parsonage house continued in the possession of the Dissenters till some time after the arrival of Mr. Urquhart, when a representation was made to my Lord Cornbury that the Church and house being built by Public Act could belong to none but the Church of England. My Lord upon this gives his warrant to dispossess the Dissenters which immediately (by force), was done without any procedure at Law, and Mr. Urquhart put in possession of them: this short method might be of some service to the Minister, but it was very far from being of any to the Church, as no such unaccountable step ever can be. Mr. Urquhart kept the possession during his life, and though he gained not many converts, yet his conduct was so good that I don't think he lost any."

There were two Acts of the Provincial Assembly of New York in the years 1693 and 1695 in which "Church Ward-

ens and Vestrymen" were mentioned as well as "institution and induction," plainly referring to an Episcopal Establishment of religion. On these Acts, being the latest legislation on the subject in the Province, were based the present demands of the Missionaries and Churchmen for the rights of the Church of England ministry.

These included the possession of the Church building erected by taxes, and completed under an Enabling Act of 1699 and private contributions, and of the parsonage likewise secured by public assessments and vote of the town meeting; also for the salary raised in the same way from the parish.

The contention of the Dissenters was that the Act of 1693, as its own language proved, did not establish the Church of England in the Province. The Legislature of 1695, in an Act for better explaining the Act of 1693, positively declared that the Vestry and Church Wardens had power to call a dissenting minister and that "he is to be paid and maintained as the law directs."

Governor Fletcher, however, asserted the meaning of the law to be what was contrary to the declaration of the Assembly; but was the intention of the Act.

There was involved in the Jamaica troubles the rights of the English Church in the Colonies of Great Britain.

Rev. John Thomas, the first missionary of the Church of England settled in Hempstead, Long Island, Dec. 26, 1704, wrote of it to the Venerable Society in England: "I humbly beg leave," he says, "to present to the Venerable Society the ill consequences that may ensue by this example, if a call from the Dissenting party entitle a Dissenter to be Parish minister and to the salary of the parish, then

upon the death or removal of the present incumbent, the vacancies in most parishes will be filled with Dissenters, so will Dissention sit triumphant on the throne supported by the countenance of the laws of the Government."

Later on, in a memorial to the Society by eight American rectors, dated Nov. 13, 1711, it was stated that the loss of this cause would bring certain ruin eventually upon the Established Church in the whole government of New York and bad influences upon the Church in all the adjacent Colonies, especially the Jerseys and Pennsylvania.

The Presbyterians avowed openly "in the face of the Country," as Mr. Poyer wrote the Society, that "the Lord Bishop of London had no power here."

The jurisdiction of the Bishop of London over the Colonies made him the most important person next to the Governor. He was a non-resident official in close relationship at home with the Crown. There was nothing beneath his notice which might be for the civil or ecclesiastical benefit of the realm.

All the clergy who were sent out to the Colonies were sent out by the Bishop of London. No one else could send them.

The British law implied and assumed that to make good subjects was to make good Christians, and the Church of England was the best Church to do this with Englishmen.

So the Bishop of London found it his duty to search for missionaries, supply those sent abroad with a church house, glebe, library and wages until local effort could supply their needs. The providing of schools and schoolmasters was also a difficult part of his work at home and abroad, where he kept in touch with the Governor in

things pertaining to education as well as to the church ministrations.

The opposition to Episcopacy in New York, partly on account of this controversy, led to new provision for its defence. A charter had been granted to Trinity Church in New York in 1697, in which it is frequently asserted that the Church of England in the Province was established by law. The rector, Rev. Mr. Vesey, was sent to England carrying a copy of this charter, in order to present the matter to the highest authorities and secure some relief to the cause of the Church, in the contention.

In the year 1705 another Act of General Assembly was passed for the better explaining the previous one, for settling the ministry and paying the salaries of the incumbents of the Church Wardens. The Independents made complaint against Lord Cornbury for his arbitrary course in regard to the Jamaica parsonage and other property, laying claim also to the Church because they were more in number than the Churchmen who had paid for it.

Lord Lovelace succeeded Lord Cornbury, and these complaints came before him, but the matter was not determined before he died. The Lieut. Governor, Col. Ingoldesby, recommended that neighboring ministers of the Church should serve at Jamaica, alternately. When he was removed, in the interim of Governors under Col. Beekman, President of the Council, some of the Independents took possession forcibly of the Church, but were arrested and fined for the proceeding.

They obtained possession again through the action of the widow of Rev. Mr. Urquhart, whose daughter had married a Presbyterian clergyman, Mr. George McNish,

and who turned over the parsonage to him: The Sheriff, who was a strong Independent, refused to turn them out, and so Mr. Poyer, on his arrival and induction, and after numerous efforts and demands, which were made in vain, was kept out of possession of the parsonage and glebe.

The Act to settle the Church, it was contended by the Churchmen, "is very loosely worded, which as things stood then when it was made could not be avoided, the Dissenters claiming the benefit of it as we, and the Act without such wrestling will admit a construction in their favor as well as ours, they think it was intended for them and that they only have a right to it."

It appears that the members of the Legislature which passed the Act were all but one Dissenters, but the Governor and Council who constituted part of the Legislature were Churchmen, and that the Act was really intended to aid the Churchmen to build churches by the maker of the bills, who was James Graham, Esquire, the Speaker of the Assembly.

In Mr. Poyer's time Gov. Hunter, according to Col. Morris, could not help thinking the Church was right with respect to their claims for the property, and urged Mr. Poyer to bring suit of law, to recover possession, and offered to pay the expenses of the suit from his own purse. So also did Col. Heathcote, but Mr. Poyer referred the matter to the judgment of the Society; because he could not prevail on the Governor to take summary proceedings, as Lord Cornbury had done for Mr. Urquhart.

Mr. Poyer was charged by Col. Morris and Governor Hunter with being weak in his character and action. The contention was made to the Society in Memorials by Gov. Hunter, Col. Morris and Col. Heathcote, the Clergy of

New York, missionaries and rectors of New York and of some of the Colonies; and by Mr. Poyer. Finally suit was brought by Mr. Poyer by advice of Council for the parsonage and glebe, which was lost.

*The only record made of the trial of the suit of Mr. Poyer against the tenants of the parsonage lands, homestead and outlands that has been found reads as follows, in the minutes of the trial in Judge Morris's book:

At a Court, by nisi prius, held at Jamaica. Present, Lewis Morris, Esq., Chief Justice.

John Chambers vs. Joseph Hegeman, Jr.

The Same vs. Robert Denton.

Defendants confers lease, entry and ouster.

EVIDENCE FOR PLAINTIFF.

Thomas Welling, John Dean, Nehemiah Smith Sworn.

A Vote of town meeting in 1676, for parsonage lands, Richard Combs.

Warrant from Lord Cornbury to Cardale to survey Church lands.

Act of Assembly to explain the former Act (1705).

John Chambers sworn and Thomas Whitehead.

An Exemplification of the Special Verdict read.

EVIDENCE FOR DEFENCE.

An agreement of the town of Jamaica with Rev. John Prudden read.

Votes of the town for Rev. John Hubbard and George McNish, to be ministers read.

Joseph Smith and Elizabeth Stillwell sworn.

Mr. Prudden's Exchange of land with the town, (September 29, 1693) read.

Jury find for defendant.

Murray for plaintiff and Jamison for defendant.

The postea returned up November term, 1724.

*Onderdonk.

The judges in the trial denied all authority from England in spiritual matters, and the memorialist to the Society declared it was impossible to get an impartial jury in that County where all are concerned in the event, and the greater number of them stiff Independents.

A suit for salary was undertaken under the extremely urgent representations to Mr. Poyer of Gov. Hunter, Col. Morris, Col. Heathcote, who blamed him for lukewarmness and hesitancy in bringing his case to decision by law, the costs of which they again and again offered to defray. Mr. Poyer in reply to their charges averred that he had exerted himself in this affair with a zeal suitable to his office and duty, and meanwhile had borne the burdens and hardships which the nonpayment of his salary imposed on himself and his family.

An address of the Clergy of the Province of New York to Gov. Hunter March 3, 1712, attempts to exculpate Mr. Poyer from the charges of disregard of the Governor's representation and advice relative to bringing to trial by law the matters of the Jamaica controversy.

Aug. 26, 1712, the Society brought the Jamaica case before the Queen; and representing to her that Mr. Poyer had not yet brought suit by advice, because the Clergy had declared justice could not be obtained in such trial, asked her Majesty to instruct the Governor and Council of New York that "in causes relating immediately to the Church an appeal may lie to her Majesty and Privy Council here without any restriction or limitation of the value or sum appealed for."

An order in the Queen's Council, Jan. 8, 1712, was granted in consideration of the Jamaica case, authorizing such direct appeal from the Governor and Council to

Her Majesty and Privy Council without limitation as to value aforesaid, and instructions given accordingly to Gov. Hunter, Feb. 6, 1713. Thus the Jamaica contention carried to the highest court of England fixed the course of procedure for all the colonial churches.

The Vestry refused to allow Mr. Poyer to be present at their meeting to lay a tax for the minister and poor, telling him he had nothing to do there, though they took Mr. McNish with them.



ANNE.

The Governor informed Mr. Poyer that by Her Majesty's instructions they can hold no Vestry without Mr. Poyer, having been regularly inducted in that case. He continued, "so what they do as a Vestry without you, is null and void. Had my advice been followed these debates had been at an end, but that it seems is none of your

Intention, at least not theirs who advise you, or have ever had, or thought to have and find their interest in confusion."

The Justice and Vestry of Jamaica met Jan. 22, 1714, and ordered the salary to be paid to Mr. McNish, the Presbyterian minister, as they had done the previous year, taking no notice of the Governor's instructions.

Rev. Mr. Colgan, twenty years after this, thus wrote the Society:

One of the stratagems of Independents and Quakers was to sue for an edifice wherein divine service was performed by ministers of the Church of England near 30 years by pretence that they had a better right than the Church members and thus met with not a little success, for in suing Mr. Poyer my predecessor, who being Defendant in the case they upon a very odd turn in the trial cast him.

I am informed that in this suit, the Counsel upon the part of the Church always designed to put the matter on some points of the law which are clearly in the Church's favor and accordingly in the time of trial offered to demur in law but was diverted therefrom by the late Chief Justice Morris Esq., before whom the trial was, who told them that he would recommend to the Jury to find a special verdict, and if they did not, but found generally and against the Church, he would then allow a new trial; which after the Jury had found a general verdict against the Church he absolutely refused when the Counsel for the Church laid claim to his promise and strongly insisted upon the benefit thereof.

I have been told by some of the Counsel for the Church that the only seeming reason he gave for his denial was that a bad promise was better broke than kept and thus an end was put to the controversy.

THOMAS COLGAN.

June 14, 1734.

Doc. Hist. New York, Letter to Secy. S. P. G., III, p. 190.

Some of the later decisions in this controversy are here given:

April 7, 1715. In the Supreme Court a Special verdict was given in an action brought by Mr. Poyer against Mr. McNish for recovering part of the minister's money, where the right of Mr. Poyer was fully argued and judgment passed in his behalf. The expenses of the suit were £30, and were paid by the Venerable Society. The lawsuits for Glebe lands and the Church itself were lost by the Church of England people.

On the 25th of Feb., 1719, in the case of the non-payment of salary to Mr. Poyer, the Judges gave judgment against the two church wardens, imposing a fine and dismissing them from office. New church wardens were then appointed in their stead.

The cause of this unhappy controversy can be clearly traced to the deep-seated opposition of the Independent and dissenting element in the population of the American Colonies, to the recognition of a foreign secular authority over the religious affairs of the Colonies.

There was proceeding from this opposition a plain denial of the canonical rights of the Bishop of London in the Established Church, when he proceeded to control and appoint the ministers of the Established Church in the Colonies.

CHAPTER VIII.

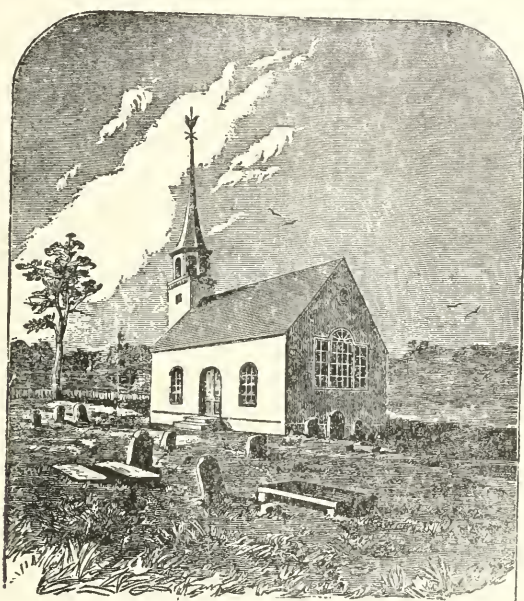
The Rectorship of Rev. Thomas Colgan.

Rev. Thomas Colgan was born in 1701, and entered upon the work of the Venerable Society in America in 1725. He had a mission to the negroes and Indians in and about New York from 1725 to 1731, and had gained the favor of the rector and wardens of Trinity Church, where he began to read services, and to preach in June, 1732. Endowed with a peculiarly clear and distinct voice it was also so strong that it could be heard by the remotest worshippers, and his services were received "with great applause."

Mr. Colgan was so highly recommended to the Society for the vacancy made by Mr. Poyer's resignation, that he received the appointment, and began to officiate in June, 1732. He was inducted by mandate of Governor Cosby Jan. 31, 1733. This mandate was addressed "to all and singular, the rectors, vicars, chaplains, curates, clergymen, and ministers, whatsoever, in and throughout the whole Province wherever established: and, also to Samuel Fish and Samuel Smith, present Church Wardens of the Parochial Church of Jamaica, on Long Island, in the Province of New York." It presented Thos. Colgan "to the rectory or parochial church; it firmly enjoined and commanded them, to collate and induct the said Thomas Colgan, or his lawful proctor in his name and for himself, into the real, actual and corporeal possession of said rectory or church, with all its rights and appurtenances."

The Vestry refused to pay Mr. Colgan any salary before his induction or after it, and he brought suit for the £60 due him before his induction. The dissenting wardens sought by special act of the Assembly to divert it from him, but were unsuccessful.

“From that time there were no further complaints of non payment of salary, no law suits nor quarrels.”
(—Onderdonk.)



Grace Church, 1734. (From an old print.)

The spirit of his ministry was well expressed in his letter to the Society, a few years after, describing the new church which had been built, as one of the handsomest in North America. “Our Church is flourishing and many are added to it. We are at peace with the Sectarians around

us. I shall be of a loving and charitable demeanor to every persuasion."

Mr. Colgan undertook to erect churches in the three towns. One was built in Newtown in 1735. It is still standing and in use for the Sunday School of St. James. Another in Flushing, eleven years after, in 1746.

From the beginning of Mr. Colgan's rectorship, the St. James Church in Newtown prospered. In five years he had baptized there twenty-three persons in two families, and many others, both white and black, and distributed among the poor the books sent over by the Society. In Flushing and Jamaica, Quaker families conformed to the Church, and were baptized, his distribution of pastoral and theological books and prayer books having been very effective for their enlightenment.

Mr. Colgan for two years gathered the people for service in the Town House, where Mr. Poyer had ministered in the latter part of his life, to a disheartened people.

Under Mr. Colgan's direction they began to exert themselves towards building a new church, but finding themselves unable alone to accomplish the undertaking, they were obliged to apply to several well-disposed Christians in the province, from whom they received considerable help, and especially from the Governor and his family.

Mr. Colgan married Mary, daughter of John Reade of New York, and a niece of Rev. Mr. Vesey. With property thus acquired, he bought the farm of the widow of Mr. Poyer, and added to it, so that it contained 66 acres. His comparative wealth gave him a higher position in the community. Mr. Colgan was strong and vigorous but peaceful in disposition. His people continued to worship in the Town House, and his congregations grew so large

in all three communities to which he ministered, that they sought to build churches for themselves. They had increased from 20 or 30 to 200 in Jamaica. The people in Jamaica were aided by others in the Province, and especially by Governor Cosby, his wife and family. A lot of land was given by the widow of Col. Heathcote bordering on the highway west of the Stone Church. It contained about half an acre, and was deeded to Thos. Colgan, Rector, his heirs and successors, to remain the property of the Church, so long as it should retain its Episcopal worship and character. Here was erected the first Episcopal Church concerning which there could be no contention. The churchmen, however, solicited aid in its building, which was freely given.

By June, 1734, it was in a condition to hold services, though far from completion. There was no bell, but decent and comely vestments were furnished by the Governor's wife, "a great friend and patroness." The appointments of the services under former rectors, and the gifts of the Society were still preserved for use.

Grace Church was opened on Friday, April 5, 1734, for the first service, and it was a notable event in Jamaica.

There is no reason assigned for thus naming the church. It seems to have been first applied to the Jamaica Church. The origin of the name has been traced to a Grace Church St., in London, where there was in old times a Church popularly called the Grass Church, because of the holding of a market close by, and spreading grass on the ground. From this the street apparently took its name. Some colonist in the early Georgian days, remembering the name of the street in London, thought it was named from Grace Church and suggested the name for Jamaica. The name

of William Harrison, minister of Grace Church, is signed on a tract, A. D. 1704, entitled, "The rights of Protestant Dissenters," which has a printed ending: "A vindication of the Ministers of the Gospel in and about London, from the unjust aspersions Cast upon their former Actings for the Parliament. As if they had promoted the bringing of the King to Capital Punishment," &c. The date of the vindication is fixed by the exhortation to their followers, to pray "that God would restrain the violence of men that they may not dare to draw upon themselves and the Kingdom, the blood of their Sovereign," being therefore some months before Jan. 1648-9, when Charles I was beheaded. (Letter of Prof. Richard H. Thornton, Law School of the University of Oregon.)

The name of Grace Church first appears on this occasion. No account of its origin or the reasons for its use are given, but the very fitness of the name to the character of the services and the Church thenceforth under the ministry of Mr. Colgan and his successors were a vindication of its appropriateness.

"Our church," Mr. Colgan writes soon after, "is in a flourishing state, and by the blessing of God many are added to it; now we are at peace with those several secretaries that are round about us, and I hope by God's help peace will subsist amongst us. To sow the seeds thereof shall be my endeavor, to be of a loving charitable demeanor to all men of whatever persuasion in matters of religion shall be by God's help my practise, that so discharging my duty herein, I may contribute my mite to the good of the Church of Christ." (Letters to the Society.)

The successive reports of Mr. Colgan to the Society show an appreciation in the communities to which he min-

istered, of the peaceable and charitable spirit thus avowed as the aim and tenor of his ministry. It had become the prevailing disposition of those who were Churchmen, and dissenters were also brought in to happier relations with their neighbors and fellow citizens. The truths of religion, and the reasonable claims of the Church that from the first had stood for them had their due effect.

Mr. Colgan wrote, Nov. 22, 1740: "We have yearly for seven years last past increased in church members. So those buildings are generally well filled in time of Divine service, and the worship of God is duly performed with decency and good order, the several sects which are around us do look upon the Church with a more respectful eye than formerly: there being not wanting either in myself or people any Christian like or prudential means necessary to form a reconciliation and union among us."

About a year later, Dec. 15, 1741, Mr. Colgan wrote the Society: "I must with a great deal of truth say of these churches Jamaica, Newtown and Flushing, that not only are they in a growing condition and the members thereof generally of an exemplary life and conversation, but that the Church of England here was never in so much credit and reputation among the Dissenters of all sorts as at this day: their opinion concerning her Doctrine as well as discipline being vastly more favorable than ever."

This moral and spiritual prosperity with increase of numbers and activity continued for several years. Sept., 1743, Mr. Colgan writes: "Never in so thriving a condition—have baptized since my last report seventeen persons in three families." But he wrote a year later, 1744: "Independency which has been triumphant in this town for the 40 years last past is now by the Providence of God in a

very faint and declining condition." It is evident that the old spirit was not dead, but had moved into the other house.

The prosperity of Grace Church was increased at this time by a violent dissension in the Dutch Church in New-town and Jamaica.

On Sept. 29, 1746, a Church had been erected in Flushing and Mr. Colgan hoped that it could be finished in three months. "There was," he wrote, "no set of people within this province who are greater objects of the Society's pity and charity than those belonging to the town of Flushing." This Church was only enclosed so as to keep out the weather. It had to stand fifteen years before it was finished. The Quakers, who were very numerous in Flushing, not only bitterly opposed the Church of England services, but through their doctrines of the inward light as their only guide removed the restraints of worship, the word of God, and the outward forms of religion, and corrupted the youth and those indifferent or hostile to religious authority.

It seems incongruous with such piety as Mr. Colgan and his people possessed that in 1747 they resorted to a public lottery for the benefit of the church. Thirteen hundred tickets were sold at eight shillings each, equal to £520. From each prize won, 12 1/2 per cent. was drawn for purchasing a bell for Grace Church.

The home life of Mr. Colgan's family offered social attractions to the people of Jamaica. His extensive farm, situated on the west side of Beaver Pond, which was in full view, added to the beauty of the location.

Upon the farm, which was fenced, was an orchard of one hundred trees, from whose fruits a hundred barrels of

cider could be made each year. The house had eight rooms on a floor, and two good rooms upstairs. The shrubs and bushes around the pond were frequented by birds and game. It is of historic interest that this estate, afterwards the residence for two or three generations of the family and descendants of Hon. Rufus King, and his son, Governor John A. King, and Senator John A. King and Miss Cornelia King, became the spacious and beautiful King Manor Park in the center of Queens Borough and Jamaica. One of Mr. Colgan's daughters, Mary, married Mr. Christopher Smith, who after Mrs. Colgan's death inherited the farm, and resided there. From them it came by purchase into the possession of Hon. Rufus King. A journal of the family life of Mr. and Mrs. Smith has been preserved, which contains no notable incidents of general interest. Mrs. Colgan, the widow, died in the Mansion April 17, 1776. She had the same peaceful temper of Christianity which brings comfort in life, which marked her husband's ministry, and as wife, parent and friend traveled through "the path that shineth more and more unto the perfect day."

The pews and lots in the new Church and grounds were sold to the highest bidder. The terms of the sale required that each purchaser should build his own pew. If he did not make use of it the Church should let it out to another, and if he left the parish, the pew or lot was to revert to the Church.

The names of the purchasers of the thirty pews, on Feb. 23, 1737, were found in a book of Christopher Smith, copied in 1786 from a certified copy of the original list, which was itself copied in 1761, by Edward Willett and John Troup. These names include some which became distinguished in subsequent history of New York families.

1 Daniel Whitehead, 2 Robert Howell, 3 George Reynolds, 4 William Steed, 5 Rector for time being, 6 Anthony Waters, 7 Richard Betts, Jr., 8 Richard Betts, 9 Samuel Clowes, 10 Samuel Clowes, Jr, 11 Gabriel Luff, 12 John Willett, 13 Andrew Clark, 14 Robert Freeman, 15 Common pew, 16 Henry Wright, 17 Edward Willett to Samuel Smith, 18 Benjamin Taylor, 19 Sarah Poyer, gratis, 20 Benjamin Thorne, 21 Samuel Clowes, 22 Thomas Colgan, 23 William Welling, 24 Timothy Bridges, 25 Guy Young, 26 Isaac Van Hook, 27 William Wiggins, 28 Daniel Sawyer, 29 Silas Wiggins, 30 Benjamin Whitehead.

The ministry of Mr. Colgan in Jamaica especially fostered the education of his parishioners and in the same year of his induction, from the Venerable Society, Mr. Willett received a salary of £15 a year as a teacher, commended for his exemplary life and diligence. Five years after he had forty-three pupils, of whom twenty-three were freely taught by the Society. Thomas Temple maintained a school at intervals from 1731 to 1746, and in 1743, Mr. John Moore, a graduate of Yale College, and a candidate for holy orders was recommended to the support of the Society by Rev. Mr. Vesey, to teach in Jamaica. The venerable school-house thus made memorable to many of the early churchmen of Jamaica, as their parochial school, was sold in 1761 for £3.

Four years before the close of Mr. Colgan's ministry, in 1751, he reported the same prosperous condition of Grace Church. He had "fifty steady communicants, had baptized sixteen whites and ten negroes in the last six months; religion was progressing and the Society's bounty turned to good account." With about the same number of baptisms in the year 1753, he could say that "all three churches of his cure were in an increasing state."



REV. THOS. COLGAN.

When Mr. Colgan died, Dec., 1755, he was regretted as a gentleman much esteemed by his acquaintance. He was buried in the chancel of the church, which he had seen erected without dispute and which he had steadfastly used for the glory of God.

He left a family consisting of his wife and eight children. The married names of his daughters were Mary Smith, Sarah Hammersley, Jane Van Zandt. The remaining children were Judith, Thomas, Fleming, and John, who died in 1758.

Mrs. Colgan was buried beside her husband in Grace Church, where their lives had been of gracious service to a united people.

On Christmas, 1903, a life-size portrait of Mr. Colgan was given to Grace Church by Mary Sheaf Glover Mills, in loving memory of his great granddaughter, Mary Colgan Joanna Smith Hoyt. A portrait of this granddaughter is in the King Manor collection.

The Colgan family arms on parchment were also given, with the portrait of the rector, as an interesting relic to be preserved in Grace Church. He belonged to a family in England of some distinction, whose descendants have been allied by marriage with those of high rank in the nobility of the realm.

The Church in Jamaica, erected during the ministry of Mr. Colgan, having become too small, gave way to another in 1821, built on the same ground, which had been surrounded with graves of its parishioners.

CHAPTER IX.

The Ministry of Rev. Samuel Seabury, Jr.—1757-1766.

The contentious spirit so long restrained by the pacific and prosperous rectorship of Rev. Mr. Colgan again broke forth after his death. The law of the Province still prevailed, making it possible for the community to elect Wardens and a Vestry hostile to the Church of England. The Vestry in fact had a majority of Dissenters, and they presented Mr. Simon Horton for induction into the parish of Jamaica town. Mr. Horton was a dissenting teacher. Sir Charles Hardy, the Governor of New York, following the instructions of the King, refused to admit him to the cure. He could not present the requisite certificate under the Episcopal Seal of the Bishop of London. No person who had conformed to the Liturgy of the Church of England was presented, and after six months, the Governor appointed the Rev. Samuel Seabury, Jr., a missionary supported by the Society, at New Brunswick, to the cure of the three churches.

The three Churches had been supplied by the ministrations of several clergymen, one of whom, Rev. Mr. Barclay, had made report to the Society of their needs, which the Society took into consideration, and prompt action.

Mr. Samuel Seabury, Jr., had been early in the service of the Society, as a lay reader, or catechist at Huntington, L. I., under the direction of his father, Rev. Samuel Seabury, rector of the church in Hempstead. At the time of Mr. Colgan's death he was a missionary of the Society and

rector at New Brunswick, New Jersey. He was transferred to Grace Church, Jamaica, in 1757.

Mr. Seabury was born at Groton, Conn., Nov. 30, 1729, when his father was rector at New London, nearly opposite to Groton. When the father removed to Hempstead, the scene of his most noted and useful missionary labors, his son was fourteen years old, and was to be educated at his father's parochial school in Hempstead. Here he was both a pupil and tutor. He received the degree of M. A. at Yale College in 1748. Thus began the distinguished career of the Samuel Seabury, Jr., who became the fifth rector of Grace Church by appointment of the Society. Having served as catechist in Huntington, L. I., from 1748-1752, he went to England and received Holy Orders from the Bishop of Lincoln in 1753; from thence he went to New Brunswick, New Jersey.

His ancestors were of Portlake, Devonshire, England. His great grandfather was a noted physician and surgeon at Duxbury, Mass., and his grandfather, John Seabury, a Congregational deacon, his grandmother, Elizabeth Alden, was a granddaughter of John Alden of the Mayflower. The sturdy character which the rector of Jamaica had thus inherited from Puritan ancestry was well fitted to meet the grievous trials which came to him in his ministry at Jamaica, and his valiant and unique service to the Episcopal Church in America as the first Bishop, and the first Bishop of the Anglican Communion outside of the United Kingdom of Great Britain.

Archdeacon Tiffany says in his History of the American Church: "Jamaica made its mark on him, as well as he on it." His rectorship of the three churches continued for eight years, till 1765. He valued the association which

this ministry gave him, with Rev. Samuel Seabury of Hempstead, since it brought him "nearer to a most excellent father, whom he dearly loved and whose conversation he highly valued." Mr. Seabury was brought at once into contact with the Quakerism which had smothered the principles of the Church, and produced indifference and infidelity, the neglect of divine worship and contempt of the sacraments. He reported gloomily of the state of religion in Flushing, which he called "the grand seat of Quakerism, in the last generation, and in this the seat of infidelity." In Jamaica, 1759, he wrote, there was less "open infidelity, but a general remissness in attending Divine Service prevails, though I know not from what particular cause."

Six months later he wrote the Society: "A general indifference towards all religion has taken place; and the too common opinion seems to be that they shall be saved without either of the Christian Sacraments, without any external worship of God,—in short without the mediation of Christ, as well as with; and even among those who profess themselves members of the Church of England, a very great backwardness in attending her service prevails, and particularly with regard to the holy Sacrament of the Lord's Supper; so great is their aversion to it, or neglect of it, that I fear the number of Communicants at present scarce exceeds twenty." (*Original Letters*, Vol. XIX, L. 154; 2 *Ibid* I, 155.)

It was at the time of Mr. Seabury's ministry in Jamaica that the needs of the Church of England in America made the question of the appointment of Bishops of vital importance. After the preaching of Whitfield there was an increase of strolling preachers who abused the Church of

England, and led those who had any inclination to religion into strange and fanatical expressions of it.

The authority of the orders in the Church was disputed, and there was no one to represent that authority or defend and justify it by the ordination of ministers, and the confirmation of those who were baptized. The urgent and repeated calls of the Colonies for resident Bishops were refused by the mother country. Yet young men willing and qualified to serve the church often lost their lives to obtain ordination in England.

In a letter, dated April 17, 1766, Mr. Seabury wrote of these often recurring calamities, as follows:

“We have lately had a most affecting account of the loss of Messrs. Giles and Wilson, the Society’s Missionaries, the ship they were in being wrecked near the entrance of Delaware Bay, and only four persons saved out of twenty-eight.

“Their death is a great loss in the present want of clergymen in these Colonies; and indeed, I believe one great reason why so few from this Continent offer themselves for Holy Orders is because it is evident from experience that not more than four or five who have gone from northern colonies have returned. This is one unanswerable argument for the absolute necessity of bishops in the colonies. The poor Church of England in America is the only instance that ever happened of an Episcopal Church without a bishop, and in which no orders could be obtained without crossing an ocean 3000 miles in extent. Without bishops the Church cannot flourish in America.

* * * And that it is of the last consequence to the State to support the Church here, the present times afford a most alarming proof.”

The effect of Mr. Seabury's steady ministry of the doctrines and sacraments of the Church was to produce a serious state of mind in his parishes. In Flushing, in 1762, the white congregation had increased from twenty to eighty. At Jamaica, Mr. Seabury reported to the Society that there were 120 families in communion with the Church and twenty-nine communicants. The families of Dissenters at the same time amounted to 500. In 1764 he had baptized at one time "ten adults who gave a good account of their faith." In 1765, after Jamaica and Flushing had been visited by Mr. Whitfield, and the effects of his tenets and preaching duly considered, Mr. Seabury found that none of his own people had been led away, while many of them had become more serious and devout. Mr. Seabury's sober judgment was that where there had been the greatest number of Quakers among the first settlers of the country, there infidelity and disregard to all religion has taken the deepest root; the religious principles of the other inhabitants were weakened and religion regarded with indifference.

The provident churchmanship of Mr. Seabury brought about the incorporation of the parishes under his charge. Under date of April 8, 1761, application was made to the civil authority in the Colony of New York for a charter of the parish of Jamaica. It was signed by Samuel Seabury, minister, and twenty laymen, "inhabitants of the town of Jamaica on Nassau Island, Communicants and professors of the Church of England by law established." It narrates that a Church was erected in Jamaica by voluntary subscription, that it was in need of repairs, and that there was danger that moneys contributed for church purposes would be improperly applied for want of persons appointed with legal authority, to superintend its affairs.

The prayer for a charter was made to Hon. Cadwallader Colden, President of His Majesty's Council and Commander in Chief of the Province of New York. (N. Y. Doc. History, III, 324.)

The Charter was granted the same year. It empowered the Church of England in Jamaica to receive legacies and gifts, manage its temporal affairs and have a Vestry of its own elected by and out of its communicants.

There was now a double set of vestrymen, one elected by the voters of the three parishes, in accordance with the general law, and the other by those in communion of the Church of England. This affected the collection of funds for the support of the rector, and threw the responsibility on the communicants and Vestry in the Church, in each parish. Of the £60 currency pledged to Mr. Seabury's support, £20 were paid by the Flushing church, and the rest by Jamaica and Newtown. To this the £50 sterling given by the Society in England, was added, making the value of the stipend received by Mr. Seabury, as estimated on a gold standard of the present day, to be about 500 dollars.

Mr. Seabury, at the beginning of his settlement in Jamaica, purchased a farm half a mile east of the village, containing twenty-eight acres. He had fourteen acres additional of orchard, and eight acres of salt meadow. He was conveniently near to the Church and had a prosperous outlook in the first years of his ministry at Jamaica, being 28 years of age, strong in body, and vigorous in health. But his family increased rapidly; five of his seven children were born in Jamaica. To the cares of his farm essential to his support, were added the difficulties encountered in his three parishes, where there was much indiffer-

ence and discontent, and not a few jealousies to contend with from those who were prominent in church affairs. Among these was a notable controversy over his parochial rights invaded by the introduction of a Mr. Treadwell through the influence of a prominent layman, Mr. Aspinwall. This minister, without application or notice to Mr. Seabury, gave a family baptism in Jamaica, and held services in Flushing. The correspondence remonstrating with and defending these ministrations was published in the New York newspaper, and much bitterness engendered thereby; and by the measures taken to complete the Church at Flushing, in 1760. The salary was but partially paid; the support gained from farm and parishes was insufficient, the advantage enjoyed by the proximity of his father in Hempstead was lost, through the senior Seabury's sickness and death. These considerations led to the resignation of his rectorship and assuming that of St. Peter's Church, Westchester, where he was instituted Dec. 3, 1766, and where he remained as missionary of the Society until 1771.

The history of the Long Island Churches is not related to Mr. Seabury's prominence as a loyal subject of Great Britain in the Revolution, nor with his distinguished career as Bishop of Connecticut. He received the degree of Doctor of Divinity from Oxford University in 1777, shortly after he was driven from his mission by revolutionists and made a prisoner in New Haven. However, the next year he resumed his ministry in Staten Island, and continued there till 1782. Elected Bishop by the Episcopal Clergy of Connecticut, he received ordination from the Bishops of the Church of Scotland. Mr. Seabury died of apoplexy Feb. 26, 1796, and was buried in New London, Connecticut.



RIGHT REV. SAMUEL SEABURY, FIRST AMERICAN BISHOP.
(From "Life of Bishop Seabury," by permission of the author,
William J. Seabury, D. D.)

CHAPTER X.

The Ministry of Rev. Joshua Bloomer—1769-1790.

There were three years following Rev. Mr. Seabury's removal to West Chester when the Jamaica mission was left without a missionary from the Society. The three congregations could not unite in making an application. Some serious alienations had arisen, and yet by reason of its proximity to New York, the Capital of the Province, the mission was considered of great importance.

The number of communicants in the three towns was lamentably small. The adherents of the Church were in some instances affiliated with those who were disaffected with the English Government. The resistance to the paying of the salary of £60, due from the parish, was displeasing to the Society. Among the clergy who were invited to officiate temporarily at Jamaica was the Rev. Charles Inglis, who harmonized the members of the three congregations; the congregations agreed upon the selection of Rev. Joshua Bloomer as Mr. Seabury's successor, and a few influential persons persuaded the Society in England to give him an appointment and a salary, reduced, however, to £30.

Mr. Bloomer was a young man, studious and reputable, who desired to enter the ministry. He had received the degree of Master of Arts from Columbia College in 1758, and being highly commended by Rev. Dr. Johnson and others in America, he was ordained by the Bishop of London Feb. 28, 1769, and sailed from Downs March 19,

1769, at a time when political dissensions arising from the passage of the Stamp Act were disturbing the country.

He arrived at Jamaica in May and was kindly received, finding there a well finished church building, and two small ones at Flushing and Newtown. There were 39 communicants in the three Churches, who rallied to his support, and he was highly esteemed by the peoples in the three communities, who treated him with kindness and respect whatever their religious persuasions. The Churches were filled as he ministered to them alternately, and there was but one suit against the parish necessary to settle the payment of the £60 stipend due, and enforced by the Chancellor's decree. It was determined to furnish the rector with a glebe, and a lottery scheme was carried through with great enthusiasm, for the purchase of the farm of William Creed, a mile west of the village, at a cost of £800. It contained seventy-eight acres of arable land, orchard, and buildings which needed repair and improvement, which cost the Rev. Mr. Bloomer £79, 19s. 9d. The glebe was not a success and it was soon advertised for sale.

On Easter Tuesday, 1773, the Vestry voted to purchase a pall, for funerals, for the use of which 4s. should be paid by those who did not subscribe, and the Sexton to deduct from it one shilling for his care and furnishing it. This was the beginning of a valuable record by Mr. Aaron Van Nostrand, which is preserved in this history, for information nowhere else to be obtained as to dates and persons buried in Jamaica. It contains 776 entries of interments and funeral bills, for the fees for which the Sexton accounted to the Vestry.

Mr. Bloomer continued in charge through the trying period of the Revolution, in which many of his people were

involved in great troubles through arrests and confiscations of property; but, though often prevented from conducting services, he continued to administer as frequently as possible the sacraments of holy communion and baptism. When the principal members of his congregation at Jamaica refused to obey the decrees of Congress, and were imprisoned and detained for several weeks, Mr. Bloomer writes: "I administered the sacrament at Newtown, where I had but four or five male communicants, the rest being driven off or carried away prisoners. I was forbidden to read the prayers for the King and Royal Family. On consulting my Wardens and Vestry, rather than omit any portion of the liturgy, we shut up our Church for five Sundays: but on the arrival of the King's troops, services were resumed, and in 1777 I had sixty-six communicants, and since my last letter have baptized 24 infants and 2 adults."

In 1781, he was still holding the interest and affection of his congregation, and had baptized 29 infants and two adults and married thirteen couples. This was his last report.

The prayer book used by Rev. Mr. Bloomer, in Flushing, during the Revolutionary period, is still preserved in St. George's Church. Compelled at last to pray for Congress and the Presidents, he pasted the prayer in manuscript over the one for the King.

Mr. Bloomer, with singular fidelity, courage and self-restraint, maintained his position as a loyal minister of the Church of England, when the passions of war were raging in the hearts of men around him, and his parishes were alternately in the possession of forces of England, and of the Rebellion.

A chapter of grievances of the Clergy in Long Island and New York at the hand of patriots of the American Revolution could be easily written. The steadfast loyalists had to suffer the fortunes of war when it ended in the triumph of the patriots, who, through the whole extent of Long Island, had been driven from their homes during its occupation by the British troops. After the 7000 or 8000 British troops had been removed, most of whom were in camps and barracks in the parishes of Jamaica, Hempstead, Newtown and Flushing, there was an emigration of loyalists to Canada. In 1782-3 there were more than 3000 persons carried to New Brunswick, Canada, from Queens County, in one fleet of twenty square-rigged vessels. They founded the City of St. John.

New York was specially bitter against the loyalists. The Committee of Safety compelled unconforming clergymen of the Church of England to close or leave their churches if they would not omit the prayers for the King and Royal family. Those who were found aiding the British officers and soldiers, or denouncing the patriots, were arrested and exiled. The sufferings of their families, through the loss of their homes and effects, was very great. Their churches closed, their property destroyed, their friends and sympathizers exiled, and their neighbors hostile and making them obnoxious to the community by their accusations, there was no hope left of favor or returning prosperity in the Province. The members of the Church of England specially suffered in New York. Although many of the Dutch had opposed the war, they were not persecuted nor their homes nor churches violated. No injury was done to them.

Rev. Charles Inglis, in a long letter to the Society, from New York, writes, in illustration of the spirit of the times:

"Soon after Washington's arrival, he attended our Church: but on Sunday morning before Divine Service began, one of the rebel Generals called at the rector's house, (supposing the latter was in town) and, not finding him left word that he came to inform the rector that General Washington would be glad if the violent prayers for the King and Royal family were omitted. This message was brought to me, and as you may suppose, I paid no regard to it.

"On seeing that General long after, I remonstrated against the unreasonableness of his request, which he must know the Clergy could not comply with: and told him further, that it was in his power to shut up our churches, but by no means in his power to make the clergy depart from their duty. This declaration drew from him an awkward apology for his conduct, which I believe was not authorized by Washington."*

Rev. Mr. Inglis states that on May 17, 1776, appointed by Congress as a day of public fasting, prayer and humiliation throughout the Continent, not only the Church in New York, but all but two in the Province, and so far as he could learn, "throughout all the thirteen Colonies as they are called, were opened on this occasion."

He continued: "Matters became now critical in the highest degree; the rebel army amounted to near 30,000. All their cannon and military stores were drawn hither, and they boasted that the place was impregnable. I have frequently heard myself called a Tory, and traitor to my Country, as I passed the streets, and epithets joined to each, which decency forbids me to set down. Violent

*Hawkin's Historical Notices of the Missions of the Church of England. p. 333.

threats were thrown against us, in case the King were any longer prayed for. One Sunday when I was officiating, and had proceeded some length in the service, a company of about one hundred armed rebels marched into the church, with drums beating and fifes playing, their guns loaded and bayonets fixed, as if going to battle. The congregation was thrown into the utmost terror, and several women fainted, expecting a massacre was intended. I took no notice of them, and went on with the service, only exerted my voice, which was in some measure drowned by the noise and tumult. The rebels stood thus in the aisle for near fifteen minutes, till being asked into the pews by the sexton, they complied; still, however, the people expected that, when the collects for the King and royal family were read, I should be fired at, as menaces to that purpose had been frequently flung out. The matter, however, passed over without any accident. Nothing of this kind happened before or since, which made it more remarkable. I was afterwards assured that something hostile and violent was intended; but He that stills the raging of the sea, and madness of the people, overruled their purpose, whatever it was."

After the Declaration of Independence, which occurred about two months after this event, the Clergy closed their churches in New York and vicinity, having been requested by the Committee of Safety to take down the King's arms, to avoid their destruction by a mob. They refused to open their Churches at the request of rebel officers, that they might have services there. After the occupation of the city by the British forces under General Howe, the Churches were all opened and Divine Service given for the rejoicing citizens who were left in the city.

But the same week the rebels succeeded in destroying 1000 houses or one-fourth of the city by fire. Trinity Church, the rector's house, and the Charity School were burned and about 200 buildings belonging to Trinity Corporation, were consumed at a loss of £25,000 sterling.

The missionaries were unable to draw their salaries, or to receive other money sent to their relief from England. All communications by letter were cut off, Messrs. Seabury, Bloomer and Cutting were mentioned as the only ones who could be relieved from the distress which came upon all the other clergy in the Colonies from this failure of their salaries.

Rev. Mr. Bloomer sent the last report of Grace Church to the Society for the Propagation of the Gospel in 1784. The last grant of £30 was made by the Society Feb. 20, 1784.

The revolt of the American Colonies had scattered the Clergy representing the Society. Many gave up their missions, returning to England or becoming refugees in the towns of the northern colonies, or in Canada. A few took the oath of allegiance to the Republic. After the acknowledgment of the Independence of the United States the charter of the Society did not allow the continued support of missions outside the British Dominion.

The report of the Society for 1785 expresses the deep regret of its officers and members in parting with the clergy and the Churches for whom they had made many prayers and sacrifices of time and money. The report says:

"It is so far from their thoughts to alienate their affections from their brethren of the Church of England, now

under another government, that they look back, with comfort at the good they have done, for many years past, in propagating our holy religion, as it is professed by the Established Church of England, and it is their earnest wish and prayer that their zeal may continue to bring forth the fruit they aimed at, of pure religion and virtue: and that the true members of our Church, under whatever civil government they live, may not cease to be kindly affectioned towards us."

When the war was declared between England and the Colonies, the Society were contributing an average sum of £40 sterling a year each to nearly eighty missionaries. These were widely scattered as well as impoverished. "Some of the clergy were eventually appointed to Chaplaincies in the King's army; others were provided with missions in Canada, Nova Scotia, and New Brunswick: some went to England, whilst a few, who were recommended for long service, or disabled by age and infirmity, were allowed a small annuity by the Society."*

The clerical and lay deputies of the Church in sundry of the United States of America made this grateful acknowledgment to the Archbishops and Bishops of the Church of England, in an address, dated Oct. 5, 1785:

"All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for Propagating the Gospel in Foreign Parts: a Society to whom under God, the prosperity of our church is, in an eminent degree, to be ascribed. It is our earnest wish to be permitted to make, through your lordships, this just acknowledgment to that Venerable Society."

*Hawkin's Notices, p. 343, 345.

The separation of the Society from Churches in Jamaica and Newtown was the beginning of new struggles for existence. The very name of the Church of England as associated with them was a discredit in the new order of society under the Republic. The support of the English Army men who had been stationed in Long Island was missed. The devastations of war had been going on around the Churches, which were greatly out of repair, and yet the members of the parishes were too impoverished and discouraged with their own affairs to renew them without great effort.

The rector, Rev. Doctor Bloomer, however, remained, and was personally greatly esteemed. In the summer of 1786, in accordance with the resolution of the Church Wardens and Vestry of Grace Church, at their annual meeting, a subscription was made by twenty of the parishioners amounting to £42; 5s. for shingling, painting, and other necessary repairs "for rendering the church decent and fit for public worship."

In 1788 there was expended by Mr. Bloomer in repairing the glebe £83, 13s., 11d. The money received from collections, pall and bell, from 1775 to 1782 was £148, 15s., 2d. The church held bonds of individuals amounting to £248, 13s., drawing interest at 6 per cent.

The Communion offerings for five years, from 1775 to 1790, amounted to £80, 7s., 1 d.

In 1790, a few months before his death, the degree of Doctor of Divinity was conferred upon Mr. Bloomer by Columbia College. Doctor Bloomer died June 23, 1790, at the age of fifty-five, sincerely regretted and respected by all the people to whom he ministered. He was buried in the chancel, but his grave is unmarked.

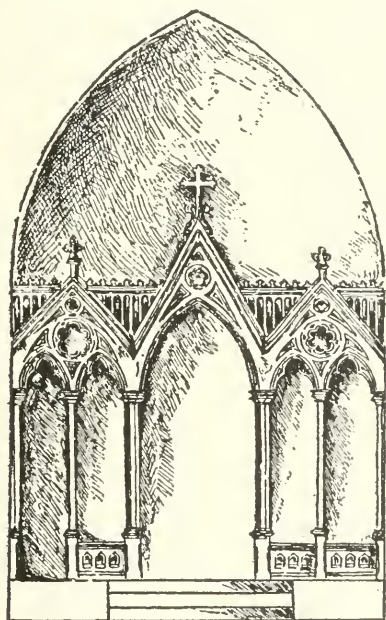
The conditions of living in the period when Rev. Mr. Bloomer was rector in Jamaica have been, with great inquiry and research, described in the history of Flushing by Rev. Henry D. Waller.

The communications with New York were slow and uncertain, and were generally by way of Brooklyn. The ferries were accomplished in row-boats, scows, or two-masted vessels that required, with favorable wind and tide, an hour for the passage. There was no post-office on Long Island. A private post rider went down the island and back once in two weeks. The dress of the gentry was, for men the short knee breeches, pointed toe shoes with large buckles, and a long-tailed, light-colored coat with silver buttons; for ladies, the dress was a full brocaded skirt, hung on large hoops, two feet wide on each side, a towering hat or a muskmelon bucket. The farmer's homespun was changed on Sunday to a broadcloth suit that descended from father to son. He cultivated his fields with a wooden plow and reaped them with a scythe, and threshed them with a flail. The usual house was without paint or carpets, and the coarse plain food was prepared by the wife and daughter, whose constant companions were the spinning-wheel and loom. The day laborer was dressed in yellow buckskin or leathern breeches and apron, checked shirt and red jacket, and heavy shoes with brass buckles.

The debtor's prison was a frequent lodging place, where men and women herded together, and the criminal and debtor often perished without bed or clothing to cover them. The currency of the Colonies varied in the number of shillings, and pence which made a dollar. The school-houses were small, and neither painted, ceiled nor plastered. The wood was furnished by farmers, and the

boy pupils cut it, while the girls swept and scrubbed the school-room floor. There were few books, and the sums of arithmetic were copied into ciphering books by the pupils. There were neither steel pens, writing books nor ruled paper; the quill pens were made by the master and the sheets were ruled with a piece of lead.

Jamaica was the shire town. All elections were held in Jamaica until 1789, for the neighboring towns of Queens County.



ROOD SCREEN.

Memorial to Rev. Gilbert H. Sayres, S. T. D.,
By His Grandson,
Gilbert B. Sayres, 1814.

IV

THE POST-REVOLUTIONARY
RECTORSHIPS—1795-1896

CHAPTER XI.

Short Rectorships in a Period of Thirty-five Years—
1795-1830.

REV. WILLIAM HAMMELL.

The Rev. William Hammell, from Hackensack, New Jersey, was the successor to Doctor Bloomer. He was elected Aug. 1, 1790, by the three Vestries of Jamaica, Flushing and Newtown, and was the last rector elected and supported conjointly by these Churches. He received Holy Orders as Deacon and Priest the same year of his election to Jamaica. The glebe had been sold, on account of a dispute between the three parishes, and the interest money, amounting to £25, was pledged to him and £90 per year from the three towns.

There were but 21 communicants in Grace Church, 27 at Newtown, and 13 in Flushing. The Churches were weak and dispirited, the salary insufficient for the support of Mr. Hammell, who had married, infidelity prevailed in the communities, and political and personal rancor. The rector's eyesight failed him and he became paralytic after five years of his ministry. These distressing conditions led to his resignation, and a donation was made for Mr. Hammell by the three Churches for his temporary support. They also drew up a memorial to the Corporation of Trinity Church in his behalf. That Vestry subsequently gave him a pension of £100 per year, which was continued for thirty years till his death.

An effort to settle Mr. Charles Seabury, son of Bishop Seabury, who had recently been ordained Deacon, was unsuccessful. Mr. Seabury served only six weeks on trial, when he received notice of his father's death at New London, and went home. He wrote from New London that he would not return to Jamaica.

REV. ELIJAH DUNHAM RATOON.

Rev. Elijah Dunham Ratoon succeeded to the rectorship of Grace Church and St. George's, Flushing, which still was supported conjointly by these Churches, while St. James, Newtown, had become independent in 1795. Mr. Ratoon was a graduate of Princeton College, and was ordained Deacon Jan. 10, 1790. He married a daughter of Rev. Dr. Beech of New York, and for a short time ministered to St. Ann's Church, in Brooklyn. He was a Professor of ancient languages in Columbia College from 1792 to 1797, and came from this position to Jamaica.

The Church Wardens and Vestry of Grace Church made a joint arrangement with Trinity Church, New York, for the support of Mr. Ratoon, agreeing to "give him the use and interest of £900 during the time he is rector and discharges the duties, and do covenant to raise annually £100 by subscription for his maintenance, on condition that divine service is performed in our Church every other Sunday during the three months and every Sunday morning during the remainder of the year."

At a time when Grace Church seemed to be struggling for existence, so impoverished were the Churchmen of this period, and so inimical the spirit of the country to the Episcopal Church, which had inherited the rights and prop-

erty and associations of the Church of England, the Hon. Rufus King, a noted statesman and patriot, established his family in Jamaica.

As a Vestryman of Trinity Church he had become interested in the parish affairs. Grace Church had, from the beginning, often received her ministers and counsel in all her difficulties from the rectors and the staff of Trinity Church, and had been closely affiliated with the movements which were taken by Trinity to maintain and extend the influence of the Church in America.

It was through the efforts of Mr. King that Trinity Corporation came to the aid of the Churches in Queens County, Jamaica, Newtown, Flushing and Hempstead. Trinity Church assigned to Grace Church £500 in securities, which were added to a similar fund of £60 which Grace Church already possessed, forming the nucleus of a fund which has continued to increase. Three city lots were also given, which in a short time yielded rentals and became very valuable. Similar donations were made to St. George's and St. James Churches with a forethought that contributed to their subsequent endowment and large efficiency.

A Church glebe was bought at a cost of £300, and £100 additional was invested in repairs. It had a small house and stable, and was rented at £24 a year. This land was on the Flushing road in the rear of the Town Hall. An effort was made to put the Church funds in a better condition, interest having accrued on bonds unpaid for from ten to fifteen years. These bonds were settled and the funds increased by a legacy of £100 from Miss Sarah Depeyster.

The salary of Mr. Ratoon was \$500, with the use of a glebe and the interest on about \$4,500. The rector's

home stood on the high land between Jamaica and Flushing, on the main road to Flushing, now occupied by one of the reformatory institutions of New York City, with extensive buildings erected nearly a century later. The rectory was then a new house, 44x30 feet, two stories and a half high. It was surrounded by 110 acres in farm land, with extensive orchards of fruit trees, among which were 1200 peach trees. The house commanded a view of Newtown, Flushing, the Sound, Westchester and the Jersey shore, and was approached through a stately avenue of trees.

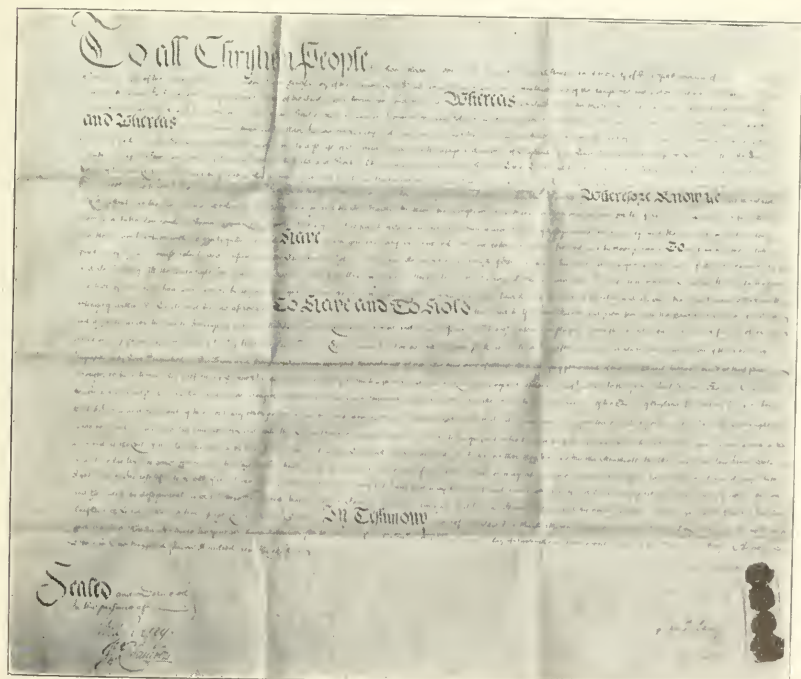
The Right Rev. Samuel Provost was then Bishop of New York, and Grace Church was represented by three delegates in the Diocesan Convention. There she stood as second only to Trinity Church, in age of organization, in the Diocese.

In the summer of 1799, the interior of the Church building was painted entirely white, with top rails to the pews of mahogany color, and the steeple was raised. Blinds were put upon the exterior two years later, and with an able rector and renewed church building the century's work was hopefully inaugurated.

The original Stone Church of Jamaica built in 1699, a hundred years earlier, and over the possession of which were such hot contentions, was still standing in the highway. It was in such good condition that it could be used on Feb. 22, 1800, for anniversary exercises commemorating the birthday and eminent virtues of the late President, George Washington. In this celebration the Rev. Mr. Ratoon took part, and Mr. L. A. Eigenbrodt delivered the oration. He was the father of the Rev. Samuel R. Eigenbrodt, D. D., a professor of the General Theological



THE RECTORY BETWEEN FLUSHING AND JAMAICA, 1794.



THE HEATHCOTE DEED OF THE CHURCH GROUND.

Seminary, and the donor of its stately dormitory, Eigenbrodt Hall.

That Church was not taken down till 1818, when all the relics of burials within its walls were removed to the village cemetery.

The acceptable and prospering ministry of Mr. Ratoon was, unhappily to Grace Church, not long continued. He resigned his rectorship June 4, 1802, and went to take charge of St. Paul's Church, Baltimore. He subsequently became President of Charleston College, South Carolina, where he died of yellow fever in 1810.

The Church was much discouraged by Mr. Ratoon's departure. There were nearly a hundred names on the subscription lists for salary in the next eight years, but Grace Church did not thrive. Political contentions were rife, and reacted on religious conditions. There were £1,126 available funds, for the support of the Church. Offerings were taken for the support of the two Bishops, Right Reverends Benjamin Moore, and John Henry Hobart, and the Missionary Society of the Diocese. Yet there were only thirty baptisms in the ten years which began the century. The first confirmation service held in Jamaica was by Bishop Moore, who on Oct. 15, 1808, confirmed thirty persons. On July 3, 1814, at a visitation of Bishop Hobart, twenty-three were added to the communicants of the Church.

In 1803 the Vestry adopted a resolution that the holders of pews in the Church should give a reasonable compensation for the support of the Church, and that where sittings in a pew were not used by one family they should accommodate another family or individuals, who would be

agreeable. There were thirty-one pews besides four in the belfry for the blacks.

In Onderdonk's "Antiquities" are recorded the names of the pew holders at the beginning of the Nineteenth Century, through which with remarkable persistence and steadfastness for a hundred years, their descendants, with but few exceptions, maintained their connection and prominence in Grace Church.

Among these families were the names of Welling, Hicks, Puntine, Betts, Troup, Waters, Eldert, Eigenbrodt, Nosstrand, Morris, Depeyster, Codwise, Christopher Smith, Rufus King, Hendrickson, Rowland, Underhill, Dunn, Oldfield, Valentine, Simonson, Kissam, Hewlett, Skidmore, Cortelyou, Lawrence, Mackrell. Pews were occupied by two schools, Mr. Eigenbrodt with tutors and students in front, and Miss Woofendale and scholars in the center of the Church.

REV. CALVIN WHITE AND OTHERS.

The eight years which followed upon the resignation of Mr. Ratoon were a period of dissatisfaction with the six different clergymen who were chosen as ministers or rectors.

Rev. Calvin White was the first of these to whom the offer of the rectorship was made, with a salary of \$500 and the use of the glebe. Much care had been taken in the selection of this clergyman. He was ordained Deacon June 28, 1798, and was asked to take charge of Grace Church in November, 1802. He had been a minister of the Presbyterian Church at Hanover, N. J., and was mar-

ried to Miss Phebe Camp of Newark, during that ministry, on Oct. 28, 1792.

The terms of Mr. White's settlement occasioned considerable correspondence and discussion, and were finally made to conform to those of Mr. Ratoon's ministry, and he was formally inducted as rector July 21, 1803, by Rev. Mr. Hobart of Flushing and Newtown, and Rev. Seth Hart, of Hempstead, and Rev. Mr. William Harris, of St. Mark's, New York.

Mr. White, with all this careful inauguration of his ministry, was not in harmony with the parish. He was an accomplished scholar and skilled in Hebrew studies, but was not sufficiently in sympathy with the doctrines of the Episcopal Church. He left Grace Church abruptly to take another Church, Aug. 17, 1804. He continued in the Episcopal ministry until 1822, when he was deposed at Derby, Connecticut, where he resided quietly as a layman near the Church to which he had ministered. He died at Derby at the age of ninety, leaving a son, the distinguished literary scholar and critic, Richard Grant White.

The clergymen who had short terms of ministry in Grace Church for the next six years were: Revs. George Strebeck, Andrew Fowler, John Ireland, Edmund D. Barry, Timothy Clowes.

They were chosen for six months or a year, but some of them did not continue in their ministry for even the short periods for which they were invited.

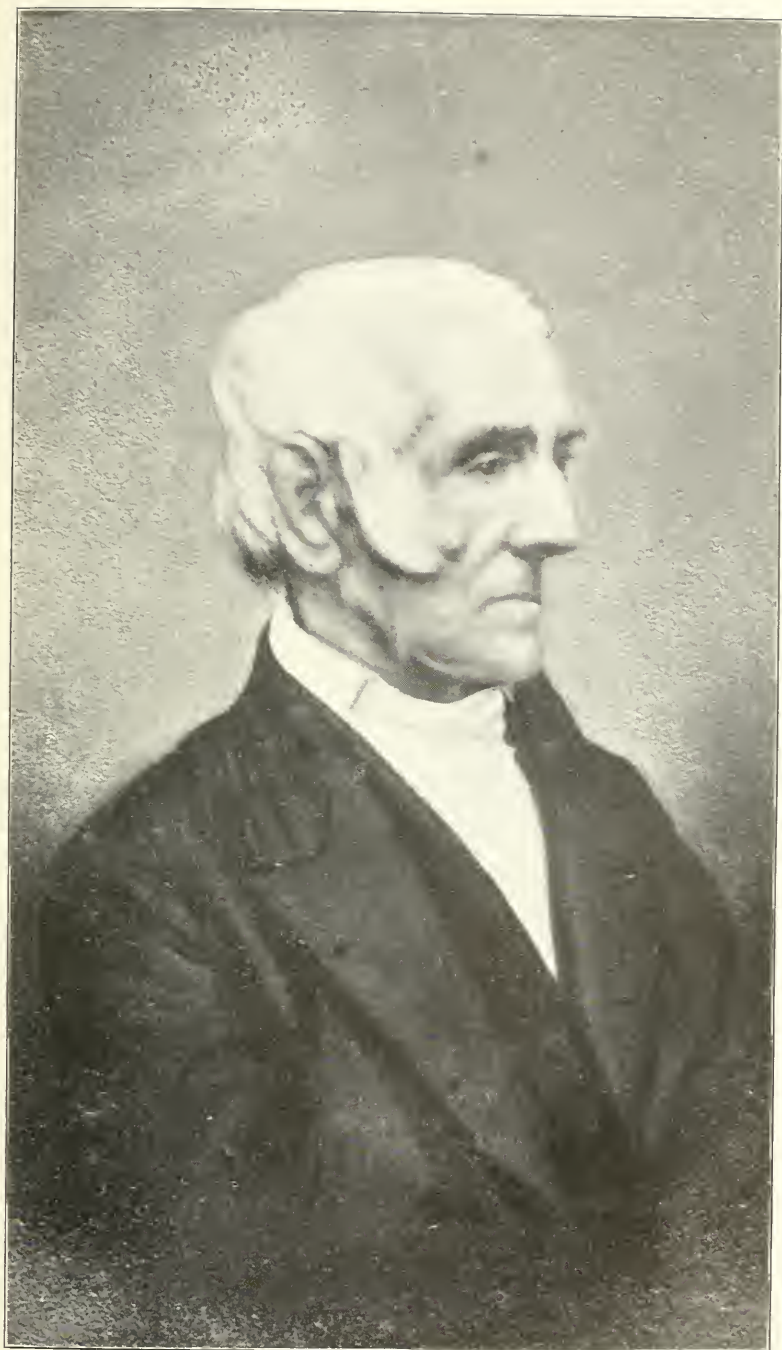
CHAPTER XII.

The Rectorship of Rev. Gilbert Hunt Sayres—1810-1830.

A period of twenty years was covered by the prosperous rectorship of the Rev. Gilbert Hunt Sayres, S. T. D., who received a unanimous election to the rectorship of Grace Church, May 1, 1810. Mr. Sayres was not then in priest's orders. He was a native of New Jersey, a graduate of Columbia College, 1808, and studied for the ministry with Rev. Dr. Lyell of New York. Having been made deacon by Bishop Moore, Oct. 6, 1809, he did not receive his priest's orders from Bishop John Henry Hobart until Feb. 27, 1812. In 1863 he was honored by the degree of Doctor of Sacred Theology, from Columbia College. His ministry continued for the same period as the episcopate of Bishop Hobart, who was consecrated in 1811, and who died Sept., 1830, the year of Dr. Sayres' resignation. The prosperity of that episcopate seemed to be shared by Grace Church and parish, which were blessed with the ministrations of a studious, devout, sympathetic and charitable man, with social tastes and companionships, which made him an acceptable pastor and friend.

Dr. Sayres did not cease his life of doing good after he retired from the rectorship. He lived in Jamaica, a benevolent, scholarly man, for thirty-seven years. He received his honorary degree at the age of seventy-six and died at eighty years, on April 27, 1867.

Mr. Sayres was brought up under the influence of a godly mother, who was a member of the Friends Society,



REV. GILBERT HUNT SAYRES, S. T. D., RECTOR 1810-1830.

but he early sought the preachers of other churches in New York, and was so impressed by their eloquence and doctrines, that he changed his views and forsook the religious convictions of his mother to take up the more evangelical doctrines of the Presbyterian divine, Dr. Milledoler, the pastor of the Rutgers Street Church. From these he passed on to more liberal teachings of the Episcopal Church. But his mother was a strict and conscientious Friend, and was so deeply grieved at her son's straying from her guidance in his religious views that "she could never attend his public ministrations, though otherwise she had all a mother's affection for him."

"Though a staunch, true and evangelical churchman, Dr. Sayres, in his ministry and private demeanor, embraced the whole Christian family in the arms of charity, but was outspoken against intemperance, war, slavery and Romanism. He was emphatically the Christian gentleman."—(H. Onderdonk.)

Grace Church engaged Mr. Sayres to officiate for them when he was sought for by other churches. They agreed to pay him seven hundred and fifty dollars annually, in two equal payments, with provision for six months' notice, should a separation be desired by the Church or the rector.

The total income of the Church during the first year, 1811, including interest on invested funds, was \$904.84, of which only one-third was paid in subscriptions and collections.

There was an average of about sixty pew holders during Dr. Sayres' ministry from the whole township of Jamaica, for there were no other Episcopal churches then to divide the attendance of Churchmen with Grace Church.

The Church building was much out of repair, and early in his ministry there was much discussion in the Vestry, of measures to enlarge it and put it in order. It had served the congregation a good part of a century. The more courageous of the pewholders desired a new Church building to be erected. Those who had survived the struggles of Grace Church before and after the period of the Revolution, when they had been dependent on the co-operation of other Churches in Long Island and in New York, advised another appeal for help. Subscription lists at home were at first discouraging, and nothing was done in Church building beyond necessary repairs.

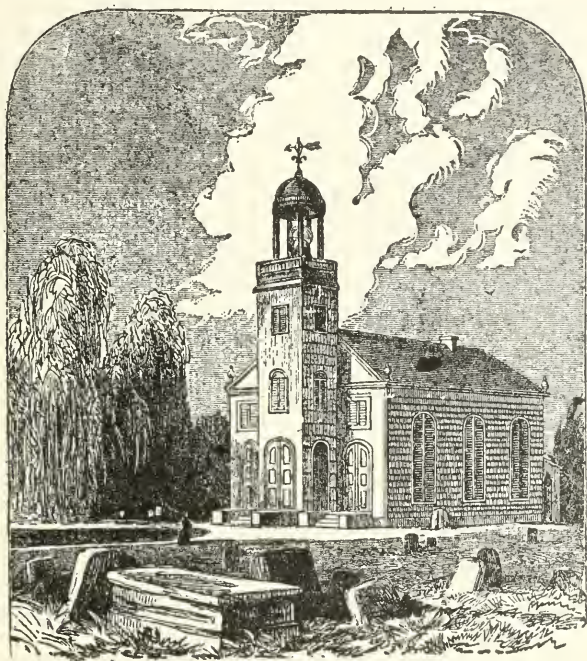
In the Spring of 1820 the Vestry voted to repair and enlarge the Church, adding fourteen feet to the west end, and building a new steeple. A memorial was drawn up and read to the congregation by the rector. A gift of \$1,000 was received from Trinity Church Corporation and a subscription of nearly \$3,000 more was made for building a new Church.

The Vestry then voted to use funds invested in the hands of Trinity Church and elsewhere, and make a loan of \$750 for this purpose.

Of the subscriptions there were two for \$500 each, two for \$300, one for \$150, and three for \$100. The rest were in smaller sums from \$50 to \$10, so that to the Diocesan Convention in 1821, Bishop Hobart could report:

"The congregation of Jamaica, with a commendable zeal for the Gospel and Church of Christ, are now engaged in erecting a new commodious, and very neat edifice on the site of the old one demolished for this purpose. It is expected, if the Lord will, to be ready for consecration early in the ensuing Spring."—(H. Onderdonk.)

There was no architect employed in building this Church, but three of the most prominent of the congregation, Messrs. Rufus King, Timothy Nostrand and L. E. A. Eigenbrodt, assisted the carpenters in making the plan and directing the construction.



GRACE CHURCH, JAMAICA.

Consecrated July 15, 1822.

The new Church covered some graves, the tombstones of which were set up under the Church. The building, "remarkably neat and handsome," as Bishop Hobart described it, was consecrated by him on July 15, 1822. It was particularly recommended as having "a chancel, desk, and pulpit so conveniently arranged as to accommodate all the worshippers with a full view of the chancel."

Mr. Sayres was instituted rector Oct. 30, 1819. He had shown himself to be a man of large views as to the religious needs of the world. He was one of the founders of the American Bible Society. This was a notable evidence of his liberal spirit. He also was a strong upholder of the Church's influence, from which he had received his ordination to the ministry of the Gospel of Christ. Early in that ministry, on June 29, 1815, there was a meeting in Grace Church, of the clergymen and laity of the Protestant Episcopal Church, called to form a Society to distribute the Bible and Common Prayer Book. The remarkable record of this Society, which has entered so largely into the missionary work of the Church in the whole world, was widely made known at the centenary celebration in Trinity Church on April 14, 1909, in which bishops and priests of the Church in the United States and in the Greek and Armenian missionary fields, and high dignitaries of Oriental churches, participated. For her part in its organization, Grace Church was represented near the head of the procession, by the rector acting as one of the Chaplains to Bishop Courtney, the representative of the Bishop of London.

Under Mr. Sayres, there was a larger number of baptisms than had previously been recorded, and the services of a Bishop to administer the rite of confirmation were quite frequently employed. It was a time of growth in neighboring churches in Long Island. On the day previous to the consecration of the new Church at Jamaica, Bishop Hobart confirmed sixty persons in St. George's Church, in Flushing.

Two especially notable churchmen, during the ministry of Dr. Sayres, were active in the affairs of the Church and parish, the Hon. Rufus King and Lewis E. A. Eigenbrodt,



HON. RUFUS KING.

(From Portrait by Gilbert Stuart in Woodrow Wilson's "History of the American People." By permission of Harper & Brothers.)



THE KING MANOR HOUSE, JAMAICA, 1840.
(By permission of the American Architect Magazine.)

LL. D. Both of these gentlemen died during Mr. Sayres' pastorate. Mr. King died April 29, 1827, and Mr. Eigenbrodt, August 30, 1828.

Hon. Rufus King was early distinguished as a delegate to Congress from Massachusetts in 1784. He had a short military service in the Revolutionary War, and took a leading part in the political measures and discussions which sustained it. He was a prominent member of the Constitutional Convention in 1787, and of the Massachusetts Convention, 1787-1788, which ratified the Federal Constitution of which he was one of the signers from Massachusetts. Under the administrations of Presidents John Adams and John Quincy Adams, he was Minister to the Court of St. James, and represented New York as Senator in Congress for two complete terms.

The New York Evening Post at the time of Mr. King's decease lamented the departure "of another of our oldest statesmen, the favorite of Washington; one whom his soul loved; one in whom he wholly confided; one who rendered the most invaluable service in organizing and sustaining the early and difficult measures of the government: one who has been rarely equalled for talents equally profound and brilliant: and who, in his meridian, was numbered among the brightest stars in the galaxy of his country's glory."—(H. Onderdonk.)

Mr. King died at seventy-one years of age, in New York, and was buried from his mansion in Jamaica, without pomp, but in the presence of many distinguished associates.

The nation scarcely fifty years old might well take note of the departure from earth of one who valiantly supported its Declaration of Independence, shared its struggles and battles to make that declaration stand to all the world, and

all generations. The ample grounds of the King Manor were filled with an impressive concourse of people. The customs of those days permitted without comment the distribution of segars, tobacco and wine for the refreshment of those who came from long distances over unpaved roads. The solemn scenes of such a burial may have been relieved of their sadness and yet no more sincere regrets were ever felt or expressed by a community for a distinguished citizen.

He was a Warden from 1805 to 1812, a number of years successively, of Grace Church, and for twelve years also Warden of Trinity Church, New York. To him was largely due the interest and repeated aid of that church which so materially affected the condition of Grace Church. His son, the Hon. John A. King, distinguished as a Governor of New York, was also, after the death of his father, a communicant and active member of Grace Church before the long rectorship of Dr. Sayres was ended.

Mr. Lewis E. A. Eigenbrodt was also Warden, at the same time with Mr. Rufus King. He was an accomplished teacher of youth in Jamaica, and the founder of a noted family long connected with Grace Church and supporters of its ministry, and activities.

His son, Rev. William Ernest Eigenbrodt, D. D., was professor of pastoral theology in the General Seminary, New York City, and the donor of the elegant Eigenbrodt Hall, of that institution.

The elder Mr. Eigenbrodt was not only Warden for eleven years, but for some time Clerk and Treasurer of Grace Church. For thirty-nine years he was principal of Union Hall Academy, and by his elegance in writing and

speech, impressed his scholars with his learning, wisdom and also by his exemplary character.

The resignation of the rectorship by Dr. Sayres was occasioned by increasing physical infirmities which prevented him from conducting the services acceptably. The necessity of this approaching separation from his work was made apparent some years before, and a mutual agreement was entered into by rector and parish for a term of years when the relation would terminate.

When it transpired, the Vestry made an appropriation of \$100 annually for five years towards his support.

It was the thoughtful care and generous aid of the rector who followed Dr. Sayres, which mitigated the great trials which the cessation of his ministerial offices brought upon this venerable successor and servant of Jesus Christ. After the death of his successor there was revealed the sacrifices which had been made by him in behalf of this brother in the ministry, for whose sake he endured undeserved criticism in the use of his salary.

The Rev. Doctor Sayres long survived his rectorship. He died at the advanced age of eighty years, during the rectorship of Rev. William Lupton Johnson, D. D., suitably honored for his services as a minister of the Gospel, as an exemplary Christian citizen, and as a long-settled rector of Grace Church. The commendations publicly given by the distinguished clergy of New York who were present at the funeral services, and by the Wardens and Vestrymen of Grace Church, were remarkable testimonials to his character and the value of his services to the Church. The funeral was held at Grace Church on May 1, 1867. The day was stormy, but there was a large concourse of clergy and citizens. The Rev. Dr. Johnson, rector, was

assisted by Rev. Mr. Pearson of Rockaway, and Rev. J. Carpenter Smith of Flushing. Episcopal clergymen and two Church Wardens, Ex-Governor King and Judge Cogswell, were pall-bearers. Six Vestrymen, Messrs. Brenton, Napier, Denton, Johnson, Vandeverg and Valentine carried the plain mahogany coffin in which their aged rector lay clothed in his clerical vestments. The stores and business places in Jamaica were closed and the Church draped in mourning.

The resolutions of the clergy in their meeting, of which Rev. Wm. M. Carmichael was Secretary, gave thanks to God, that their venerable and beloved brother, Rev. Gilbert H. Sayres, D. D., was enabled through grace to adorn the doctrine of God our Savior, as a wise, prudent, learned, holy, faithful minister for more than half a century; that while naturally of a meek and unobtrusive temperament, he was ever the bold, firm, decided, uncompromising advocate of righteousness and truth; that although he was laid aside from the active duties of the ministry for nearly forty years, yet he was always ready to counsel the weak and erring, as well as to sympathize with the poor and needy to the best of his ability; that he has left behind him a record, not only of untiring faithfulness and devotion to his work, but a multitude of witnesses to attest the power and value of his ministrations in winning souls to Christ; in short that he has passed away, as we can testify, amidst the tears and regrets of the entire community in which his life was spent, and has finally fallen asleep in Jesus, full of years and honor, to receive a crown of glory eternal in the Heavens."

The Vestry resolutions gave expression to their unfeigned sorrow and regret for the "loss of one of the oldest and ablest ministers of the Church, to bear their grateful

testimony to the pure and gentle character of a clergyman, venerable for his age, eminent for his learning, his piety, and for the soundness of his church principles." The simplicity of his life and manners was ever in unison with the Gospel he preached, and during a long life of varied health won for him the affection and confidence of this congregation and of every true Christian.

Doctor Sayres was buried in Grace Churchyard. He was born Dec. 13, 1787, in Westfield, N. J. He married Eliza Maria Brown, May 30, 1810. He died April 27, 1867, having lived to see most of their large family come to maturity. Their children were Jane Hewlett, Rev. George, Gilbert, John Tillotson, Isaac, Rev. Samuel Woodward, formerly Rector St. John's Church, Far Rockaway, L. I., Lydia Stewart, wife of Dr. Charles H. Barker, William Johnson, and Eliza Maria.

Of these, Rev. George Sayres, Eliza Maria, Jane, and Gilbert Sayres, Esq., of the New York Bar, lived and died citizens of Jamaica. Two of Gilbert's family also continued to represent their grandfather in Jamaica for many years with his widow, Anna Leah Sayres. These were Elizabeth, the wife of James R. Lake, and Gilbert Barker Sayres, Vice-President of the Metropolitan Bank, New York.

The older son, Rev. William Seaman Sayres, was a graduate of Dartmouth College, 1876. He also received the degree of Doctor of Divinity from this college. He went to China as a Missionary of the Board of Missions, having been ordained Deacon by Bishop Niles of New Hampshire. He took the Chair of Mathematics in St. John's College, Shanghai, and remained in China until

May, 1885. Returning in 1885 to America, Doctor Sayres became General Missioner of the Diocese of Michigan.

The rest of this family were Mary Regina, Annie Eliza, and Lydia.

James Jahleel Brenton, prominent in the vestry of Grace Church, was descended from William Brenton, a representative of Boston from 1635, Lieutenant-Governor of Rhode Island before 1660, and Governor from 1666 to 1669, who died, 1674, at Newport. He came to Jamaica in 1835, where he established the Long Island Democrat. In 1854 he was chosen Vestryman, and in 1868 he succeeded John A. King as Warden. He was also Treasurer of the Church for some years.

CHAPTER XIII.

The Long Rectorship of William Lupton Johnson, D. D.,
—1830-1870.

The most important period of the history of Grace Church during the second century of its life, is marked by the ministry of the Rev. William Lupton Johnson, D. D. It was twice as long as that of Rev. Dr. Sayres, which preceded it, and was the most extended and fruitful in its results of all of the rectorships of two hundred years. It began in February, 1830, and ended in his death, Aug. 8, 1870. These forty years were also the most momentous part of the Nineteenth Century to this nation. It was a time of political agitation and intense moral struggle in the minds and hearts of this people. Then followed the war for state rights and to establish slavery and oppression on one side, and to maintain the constitution and the Union on the other side. During this rectorship were the greatest religious movements of modern times and the development of education in our country in the great West and South, and to raise millions of slaves to an intelligence worthy of the freedom and civil rights conferred upon them. The most unselfish patriotism found expression, the largest missionary efforts were put forth, and the most extensive philanthropy attended upon the unequalled scientific, commercial and industrial progress attained after the Civil War. There were in the first ten years of Dr. Johnson's ministry only eighty-eight different pewholders in Grace Church, from the whole parish and township of Jamaica, where now there are ten Episcopal churches and

missions holding regular services. The annual income at the end of twenty years of this pastorate (in 1850), including the interest on invested funds, was but \$1606.32.

Around Grace Church were gathering a number of intelligent and vigorous families, of social respectability and financial ability, with an influence in affairs of the great city with which it was in more frequent association in business and in professional and political circles.

Jamaica was developing trade with the central and western towns of Long Island, and was encouraging the work of good teachers and private schools. Out of the Toryism of the Revolutionary War which especially prevailed on Long Island, there had grown a conservative character in her citizens, and the Episcopalian part of the population had recovered large influence in the community.

The Vestry were divinely guided in their selection of a successor to Dr. Sayres. Mr. Johnson was endowed with qualities that fitted him to be a leader in religious affairs. He was well educated and scholarly in his tastes. His ancestors lived in Brooklyn, and were of the Holland race, and his father, Rev. John Barent Johnson, was an eloquent clergyman of the Dutch Reformed denomination in Albany in 1796, and pastor of the first Dutch Reformed Church in Brooklyn. Having been left an orphan, William Lupton Johnson was taken in charge by an uncle, Mr. Peter Roosevelt, with his brother and sister, and moved to New York, to a house at the corner of Greenwich and Desbrosses Street, when Canal Street was a wide deep swamp, with only one house near it. He was placed under the tuition of Mr. Joseph Nelson, a noted blind teacher of Latin and Greek; and, in 1815, entered Columbia College. He showed a decided literary taste with his

high scholarship in the languages, and began to contribute to the public journals. His classmate in Columbia College, George Washington Doane, became Bishop of New Jersey, the father of Bishop William Doane of Albany. Finishing at the University in 1819, he began to study law at the same time with Mr. Doane in the law office of Mr. Harrison, who was later Comptroller of Trinity Church. They both engaged in the Sunday School at St. John's, and in the evenings read Homer and Virgil together in the belfry of St. John's Chapel, till their late hours led to an investigation that disclosed their scholarly tastes and pursuits. They soon wearied of the law and began to study for the ministry. Johnson entered the General Theological Seminary, and standing by it in its migrations and first unsuccessful years, was the first graduate of that institution. He was ordained Deacon by Bishop Hobart and became an assistant to Bishop Richard Channing Moore, in the Monumental Church at Richmond, Va. While there, Mr. Johnson was elected rector of St. Michael's Parish in Trenton, N. J., where his ministry was much esteemed and won both popularity and the affection of his people.

At this time Timothy Nostrand and John Skidmore were Wardens of Grace Church, and Messrs. John Hoogland, Silas Roe, Johnathan Rowland, Samuel Welling, Lawrence Denton, Daniel Cornwell and John Van Nostrand were Vestrymen. They elected Mr. Johnson to the rectorship, which proved so happy to the people of Jamaica and to himself. "Here," said the Rev. Samuel J. Corneille, who had been for some years his assistant in Grace Church, "his life was an open book, without a page which all might not read. He was no Pharisee. He was just what he seemed to be, too gentle perhaps in some relations, but always loving, always lovable, always true. He almost

reached his threescore years and ten; having served in the ministry nearly half a century, and only once did he seek in a foreign land that rest from mental toil which every pastor needs so much from time to time. He was a rapid composer and writer. His sermons were models of English composition. As a churchman he was conservative, one of the old school of Theologians, who while they admitted the value of science and eloquence, and a pure development in ritual, still clung with inflexible tenacity to the ancient definitions of faith. He believed in one Catholic and Apostolic Church. His doctrine was sound; his orders he held to be as legitimate and sacred as any priest's on earth. He was to the end scholastic in his habits of thought, and even when his mind under feverish tendencies wandered a little towards the last, he quoted freely from English, Greek and Latin poets."

With the undeveloped traits of such a character, Mr. Johnson entered upon his eventful service to Grace Church. When the forty years were ended the eulogies of his brethren in the ministry and of his people were emphatic testimony to the use of his native talents and acquirements for the honor of his Lord.

One of Mr. Johnson's Wardens, Mr. John Skidmore, said to him when he came to Jamaica, "Praise up your own Church as much as you please, but don't run down other denominations."

This was good counsel, which Mr. Johnson was well fitted by his temperament and disposition to follow.

The same year, Sept. 24, 1830, occurred the death of the beloved and honored Bishop of the Diocese, Rt. Rev. John Henry Hobart. Grace Church was immediately draped in mourning and so continued till the Christmas

festival. The Church less than two years after, Jan. 2, 1832, sustained the loss of the Senior Warden and Clerk and Treasurer for many years, Mr. Timothy Nostrand, and the Vestry offered resolutions of sympathy to his family. In 1833, by the sale of railroad stock, the Church was painted and otherwise repaired at a cost of \$500.

In 1835, Dec. 18, the Ladies' Missionary Society, organized at the beginning of Mr. Johnson's rectorship, about 1830, through Mrs. Mary E. Johnson gave an organ to the Church. This Society had also since its organization held two fairs, the first on July 4, 1832, and the second on Dec. 23, 1835, and thus raised \$1,200, which was donated to missions.

In November, 1835, Mr. Johnson was obliged to go to the south of France and Italy for his health, and after eight months of travel in Europe returned with marked improvement.

He received the honorary degree of Doctor of Divinity from Alleghany College.

At the beginning of his rectorship Mr. Johnson was allowed a salary of \$600. There was expended \$100 a year for the previous rector's support, and \$100 was divided between the organist, sexton, and organ-blower, one-half of which was given to the organist.

Such straitened finances would well discourage an able minister. He was thought to be generous to a fault by his people, but they did not know, that for several years Mr. Johnson's entire salary was given to the aged retired rector, Doctor Sayres, and the patrimony which Mr. Johnson had received from his father's estate in New York was the insufficient but sole support of his own family.

Having been reproached for his manner of living and the appearance of his family, Mr. Johnson had to confess that he had not only in this way used up the income but the principal of his little property. Measures were taken after this was known which resulted in a better state of affairs for both families.*

In 1839 so great was the comity of the churches in Jamaica that the Vestry of Grace Church passed resolutions of sorrow and sympathy on the death of the Rev. Elias W. Crane, minister of the Presbyterian Church in Jamaica. A copy of this resolution was sent to the Sessions of the Congregation and the widow.

The next year \$1,250, raised from the Church funds, and \$300 by subscription, was expended in again repairing the Church.

The Charter of the Church was changed the ensuing year, 1842, on petition to the Legislature, so that residents of Flushing or Newtown, if of full age, pewholders in Grace Church belonging to it for the last twelve months or received therein by baptism, confirmation, or receiving the communion, were allowed equal rights thereafter.

Henry I. Hagner, Judge and Surrogate of Queens County, was a pewholder in Grace Church from 1830 to 1839, and in 1842 was chosen Vestryman and Secretary. He continued either as Vestryman or Warden till 1849.

There was during the next ten years a gradual increase of stipends for the rector and officials of the Church and parish. In 1850 that of the rector was raised to \$1,000, and in 1859 \$100 was added to it, and that of the sexton and organist amounted to \$100, while five per cent. of the

*Rev. Joshua Kimber.

collections was given to the collector, and the Treasurer received \$25.

A baptismal font of Italian marble was donated to the Church by John A. King, Esq., in 1847, and the inside of the Church painted by the efforts of ladies of the congregation, and two years after a new organ was obtained for the Church by exchange and the sum of \$1,300 additional.

An important addition was made August 14, 1851, to the churchyard from Mr. John A. King's land, for sheds and a cemetery. The sheds were immediately built at a cost of \$500.

On Easter Tuesday, 1852, a resolution of sympathy was passed by the Vestry on the death of the Rev. Jacob Schoonmaker, D. D., for half a century the clergyman of the Reformed Dutch Church in Jamaica, "whose life and services have been a practical example of the virtues, piety and charity which should ever adorn the character of a minister of the Church of Christ."

The next year, May 30, Mr. Johnson's health was so much affected that the Vestry voted him a three months' absence and \$300 for his expenses. The Vestry also provided for his official duties by paying to the Rev. Mr. Croes one hundred and twenty dollars. The land east of the rector's burial plot up to the fence was given to him, and as a testimony of the integrity and services of Mr. Daniel Cornwell, the deceased collector, the old tankard of Grace Church was given to his widow.

On April 13, 1852, Mr. Jeremiah Valentine was chosen Clerk of the Vestry and entered upon a long period of official services as a member of the Vestry and principal of the Sunday School.

The latter was so prosperous, that by subscriptions of the congregation and appropriations of the Vestry, a Sunday School building, 22x40 feet, was erected on land 50 ft. front by 72 feet deep, adjoining the horse sheds and given by Mr. John A. King, at a cost of \$650.

There was increasing interest in the music of the services. Organists were frequently changed, and the salary increased to \$200, which was given to Mr. George C. Kissam in 1858, the successor to William J. Sayres.

The Vestry again expressed their sympathy with those who were of other Church denominations. The Church of the Dutch Reformed Congregation was entirely destroyed by fire in Nov., 1857, and the Vestry offered seats free to all who would attend the services of Grace Church till their own was restored.

Again in April, 1860, the Vestry voted to clean, paint the walls and otherwise repair the Church building, adding more pews, and new carpets, and removing the old pulpit and desk. There was a gift of \$200 by the ladies through Miss Anne Van Wyck, the proceeds of a fair, for stained glass windows, to which \$100 more was added by the Vestry. Inside and outside the Church was put in fine condition at a cost of \$1,000, obtained by a loan. It was reopened Aug. 26, with a grand Te Deum by the choir and a sermon by the rector. The Rev. Mr. Corneille, who read the service, was made assistant minister, at the request of Dr. Johnson, Nov. 1, 1862.

Five months later, after joyful services on Christmas day, the Church took fire on New Year's morning and was totally destroyed.

The organ and all the furniture was burned. Treasured relics of the earliest history of the Church in Jamaica van-

ished in the flames. There were two tablets presented by Archbishop Tenison, as the gift of Queen Anne, containing the Ten Commandments, the Apostles' Creed and the Lord's Prayer, the graceful communion table of English oak, the vestments, the Bible, and Prayer Book, hallowed by a century and a half of worship, and the Church bell, cast in 1748, and weighing 400 pounds which was broken and melted, but the Queen's arms were rescued, and the silver vessels were happily not in the Church and preserved.

The fire broke out at three o'clock in the morning; it was ascribed to a defective flue. The Church was built of wood and valued at \$10,000. An insurance of \$6,000, recently taken out on Church and organ was all that was left with which to build again. Even the headstones of graves beneath the Church were crumbled to pieces by the heat. The loss, keenly felt by rector and people, was a call to energetic action by the parish. Their tears over so many sacred and tender recollections were wiped away, and committees appointed to obtain plans for a new edifice, subscriptions for the building, and memorial gifts for the appointments of a new sanctuary.

The last service held in the old Church before its destruction was the anniversary of Grace Sunday School.

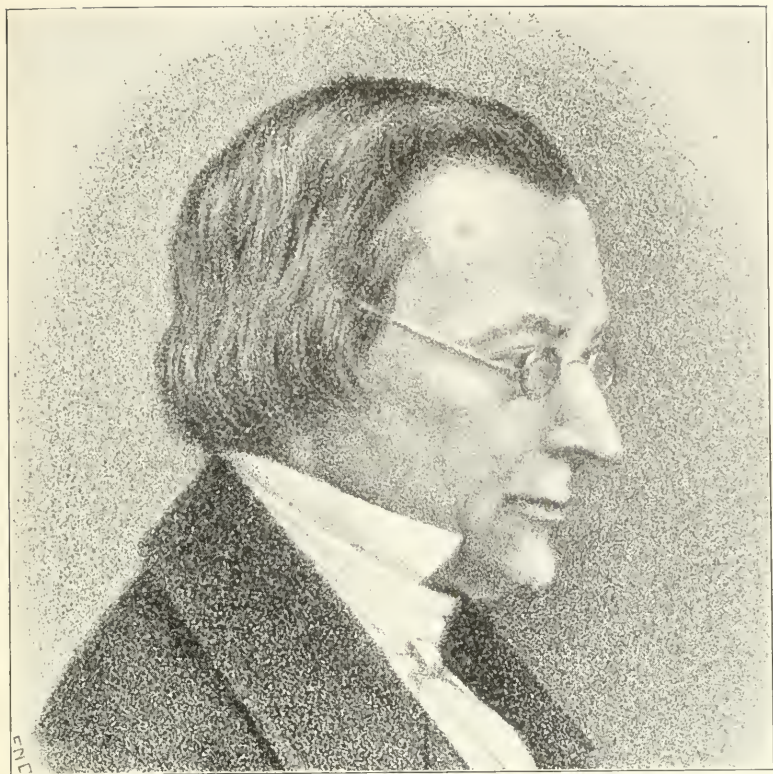
This was established in 1840, Mrs. Hassell and Mrs. W. L. Johnson, the rector's wife, with her sister, Miss Hattie Whitlock, Mrs. William R. Gracie and the Misses Clement, assisting as teachers. The school was held in the Church, and the library was kept in the vestry room adjoining. This room was afterwards enlarged and was used for the sessions of the school, which were much affected by the death of Mrs. Johnson, in 1848. A few zealous teachers and scholars continued the school, under Mr. Jeremiah

Valentine, who was Superintendent and a Vestryman. Miss Anne Van Wyck drilled the scholars in singing, and Miss Phebe Hagner in the Catechism and Prayer Book, on which she published a book of questions and answers. Mr. Valentine invited Mr. Alleman, a teacher in Union Hall Seminary, to visit the school, to assist in charge. It so increased in numbers that a new building was proposed, and erected on Flushing Avenue, well furnished, and accommodating 180 scholars and 20 teachers. But Mr. Valentine continued to be the faithful and successful superintendent. Harmony prevailed in the school, which the children loved, and maintained with great regularity and interest, and especially in their anniversaries and picnic excursions displayed their enthusiasm.—(H. Onderdonk, Notes.)

There was a response from Grace Church to the calls for aid of the sick, wounded and dying soldiers of the Civil War.

On July 30, 1861, a meeting was held by the ladies of Jamaica in the vestry room of Grace Church, to take measures to act with the Woman's Central Association of Relief for the Army.

A Soldiers' Aid Society was organized, of which Miss Phebe Hagner was Secretary, which held meetings in the Sunday School room and did efficient work during the war.



REV. WILLIAM LUPTON JOHNSON, D. D.



REV. TIMOTHY CLOWES.



REV. CHARLES SEABURY.

CHAPTER XIV.

The Rectorship of Doctor Johnson, Continued.

From the ashes of the old Church rose in eleven months a Church edifice worthy of the faith and self-denials, and prayers and labors which for more than a hundred and fifty years had here maintained the ancient liturgy, the principles and the faith and character of the Anglican Church. It was left in the hands of the following building Committee to secure an architect, and plans for a new Church building: Rev. William L. Johnson (rector), John A. King, William J. Cogswell, George H. Kissam, John L. Denton, Hendrick Brinckerhoff.

Dudley Field of New York was chosen by them to draw the plans and superintend the work. His plans were promptly accepted by the Committee. The Church was to be built of New Jersey sandstone. Its dimensions were to be 44 feet wide, by 90 feet long, with tower on one corner 128 feet high; from ground to peak 40 feet, and side walls about 20 feet high. The plan embraced the conveniences and ornaments of modern architecture. Anders Petersen was the contractor for the erection of the building.

It was acknowledged by every one to be an ornament to the village, and the citizens watched with pride the surmounting of the graceful steeple with a stone cross at a height of 115 feet. The walls were 52 feet high at the apex of the gable, and the side walls 22 feet; the tower was 12 feet square, exclusive of the buttresses and front porch.

The original building was thus described at the time of consecration. "The style of the building is early pointed; with the nave divided into five bays by well-developed buttresses in two stages, lighted by lancet windows in the sides, and by a handsome equilateral window filled with geometrical tracery, in the front gable. The trusses of the roof are molded and exposed to view, within a small distance from the ridge, affording an air space between the outer covering and ceiling for equalizing the temperature of the building. The chancel is lighted by a triplet, and divided into sacrarium and choir, with altar, bishop's and rector's chairs, and with prayer book and lectern in choir, and pulpit in the jamb of chancel archway. The organ chamber is connected with nave and chancel by large archways with dwarf screens. The exterior is faced with Belleville stone, with stone tower and broach spire and slated roof."

This graceful and beautiful church was completed and furnished and consecrated within two years after the old church was consumed. The corner-stone was laid July 6, 1861, by Bishop Potter. Among the articles deposited in the corner-stone were two plates from decayed coffins, one inscribed "Thomas Colgan," and the other "Rev. Dr. J. B.," was supposed to be that of Rev. Dr. Joshua Bloomer.

The church was opened September 23, 1862. At the first of the two services Rev. Wm. L. Johnson, D. D., preached the sermon, closing with appropriate words to the congregation, to whom he had ministered for thirty years, and to the older portion particularly, who had been his friends in trials and afflictions. In the afternoon Rev. S. J. Corneille preached from Haggai ii, 9: "The glory of the latter house shall be greater than of the former."

The application of the prophecy was its fulfillment by the erection, under discouraging circumstances, of this edifice, which exceeded the glory of the former. Mr. Corneille referred to the state of the country in strong terms, and to the necessity of sustaining the Government in the present crisis; and he reminded his hearers that though this Government might fail in its mission, their trust must be in that Government whose Constitution is perfect and fails not; and then he exhorted them to be more punctual in their attendance at Church and more united in their bonds of Christian fellowship; then the glory of the latter house would indeed be greater than the former.

This handsome church edifice was erected at a cost of \$19,000. The masonry work was contracted for by Anders Petersen, and the carpenter work by Hendrick Brinckerhoff. The last expense was for a bell weighing a little more than 1200 pounds, cast at Meneely's West Troy works. Into this bell is cast a legend, giving the date of incorporation of Grace Church, and of the erection of this edifice, and the names of the building committee.

The subscriptions for this building amounted to \$4,453. Governor John A. King gave \$1,000 and also the new organ made by Jardine & Co. It contained 14 stops and 403 pipes, and an independent sub-base. This organ continued to be used by Grace Church for forty years. It was rich in tone and of high compass.

When the corner-stone was laid by Rt. Rev. Horatio Potter, July 6, 1861, he alluded to the presence of the aged former rector, Rev. Dr. Sayres, who making a short but affectionate address, gave his blessing to the work. This greatly moved the people.

At the consecration of Grace Church by Bishop Horatio Potter, about twenty clergymen were in the procession, which, preceded by Bishop Potter, and the rector, marched from the vestry room toward the Church, at the entrance of which they were received by the Church Wardens and Vestrymen, then moved up the center aisle to the communion table, chanting the seventy-fourth Psalm.

The instrument of donation and endowment was presented by Hon. John A. King, and read by one of the Clergy, while the Bishop was seated. The sentence of consecration, also written, was placed in the hands of the Rector, and read by him to the congregation: this was returned to the hands of the Bishop, who laid it upon the communion table, after which the service was continued as laid down in the book of Common Prayer.

Bishop Potter in his sermon praised the congregation, "offering such a beautiful, substantial and suitable house to the Lord," and also gave a tribute well deserved to the rector, "going in and out before the people for more than thirty years, always faithful to his ministerial trust, and who now, when he was growing old, receives from the worthies of his church tokens of their attachment, respect and love."

The organist of the Dutch Reformed Church, who had during the erection of the building, courteously furnished their Consistory Room on Union Ave. for the use of the worshippers of Grace Church, was invited to preside at the new organ, and its sweet and solemn tones, under his guidance, deeply impressed the congregation. The same courtesy had been extended to the Church by the Presbyterians when the former church was laid in ashes, and gratefully acknowledged by act of the Vestry.

The services thus inaugurated and resumed in the new church were continued with great interest. The music was under the direction of Miss Virginia Johnson, the daughter of the rector. The prosperity of the Church seemed assured by the increased congregation, and the willing hands that now sustained what not only appealed to the piety but to the respect of the community for the sacrifices made to sustain the worship of God, in this beautiful sanctuary. The Sunday School was conducted with vigor, prizes were given for attendance, and excellence in examinations, at the yearly celebrations of the school.

Rev. Dr. Johnson was a Freemason of high degree, and for this Fraternity public services on St. John, the Evangelist's Day, and at other times, were held in Grace Church. On Dec. 27, 1864, the Rector preached to the Masons, in their commemoration of the day.

The ill health of the Rector again required his absence in foreign travel, in the beginning of the year 1864, but he returned after a few months to resume his pastoral duties.

On Dec. 5, 1866, thieves broke into the Church and took away carpets which were afterwards found in a barn where they had long laid. Later on other burglaries were successful, and the Church was protected by a burglar alarm.

The missionary collections were good responses to the appeals of the Rev. Dr. Twing, Secretary of the Committee of the Episcopal Board of Domestic Missions. In February, 1867, the offering was \$126.

A meeting of the Convocation of Queens and Suffolk Counties was held in Grace Church for two days, in the

first part of January, 1868, and thereafter Jamaica was frequently chosen for the assemblies of churchmen.

Rev. Mr. Corneille remained as assistant minister to Dr. Johnson until May 16, 1863, and no other was called till Jan., 1864, when Rev. Augustus W. Cornell was engaged, at a salary of \$600 per year. Having been advanced to the priesthood by Bishop Potter April 1, he left Jamaica May 1, 1866, and was succeeded by Rev. Thomas Cook, May 10, the same year, at a salary of \$800. Dr. Johnson was now unable to perform many of the duties of the rectorship, and for three years his assistant did efficient service, largely increasing the congregation by his pastoral labors and preaching, from the people of Lutheran education, who were rapidly increasing and becoming a considerable part of the township and community.

Mr. Cook was a popular lecturer and Sunday School worker, and was able to gather a large number into the Sunday School. He undoubtedly became assistant with the expectation of succeeding to the rectorship. On July 25, 1869, Mr. Cook began the mission services in Clarenceville, which resulted in the subsequent organization of the Parish of the Church of the Resurrection at Richmond Hill in 1874 by Rev. Joshua Kimber, its first rector, and also extended his mission activities to Queens, where he laid the foundations of the present St. Joseph's Church.

The changes in the Vestry each year brought into active and influential churchmanship such able men as Judge W. J. Cogswell, Alexander Hagner, James J. Brenton, and Jeremiah Valentine, who were in succession Wardens and Treasurers and the latter Clerk of the Vestry, and Theodore J. Cogswell, a very much loved teacher and Superintendent of the Sunday School.

Miss Jenny Aymar was appointed organist in 1865, with William Creed as organ assistant. Lewis Buckbee was appointed sexton, April 24, 1866, beginning a service in that capacity which continued over forty years.

The next year Mrs. Charles King made a notable gift of tablets containing the Creed, the Lord's Prayer, and Ten Commandments, replacing those which had been destroyed with the old church. The Vestry tendered her their grateful acknowledgments, and the sincere and heartfelt thanks of the congregation, not only for the intrinsic worth of the gift, but also, "as a fitting memorial of one whose pious and generous deeds have given her honored and cherished name a welcome place upon our records." It remained till the new sanctuary was built, and was afterwards preserved to be erected in the new parish house, half a century later.

Again the Church was burglarized, Sept. 22, 1868, and vestments of the clergy and altar, including a handsome and costly gold embroidered altar-cloth, were taken. They were replaced in part by subsequent gifts by Mrs. J. Bancroft Davis, a member of the King family, who the same year presented a beautiful altar-cloth to the Church.

Death was taking some of the noblest and best of this happy parish, at this period of its history. Rev. Dr. Sayres passed away, and was buried May, 1867, and on July 8, two months after those services, the Hon. John Alsop King, ex-Governor of New York died, the chief supporter of his Rector and Church, as had been his father, Hon. Rufus King, at the beginning of the century.

Governor King was stricken at the celebration of Fourth of July by the Young Men's Literary Union. At the close he made a short but memorable impromptu address. "My

young friends," he said, "upon you will devolve the important duty of maintaining and strengthening the government of your country. Those like me have nearly finished their work and look to you to carry forward your country to the great future that awaits her. Cultivate a respect for religion and virtue. No people or country can prosper or become great without this. Let your prayers be not only that those who hold the positions of power may be wise and discreet, but have ambition to labor for the honor and glory of the land. Life is all before you, but old men like me are passing away."

Governor King was stricken with paralysis as he uttered these words, and faltered in his speech, but was caught in the arms of those near him when falling, and carried to the back of the stage. Doctors Hendrickson and Barker were soon at hand to give such relief as was possible, as he remained for a while conscious. He died on the following Sunday afternoon.

At his death the community was specially and deeply moved, and on the day of the funeral, while the bells tolled and business in Jamaica ceased its activities, the people crowded to take a last look at their distinguished friend and fellow citizen. The services were held in Grace Church. The plain rosewood coffin with silver handles bore a large silver plate suitably inscribed:

JOHN ALSOP KING
SON OF RUFUS AND MARY KING
BORN JANUARY 9, 1788
DIED JULY 8, 1867

A mural tablet of Italian marble was erected on the wall of Grace Church, bearing an effigy of the deceased, and

adding to the name and dates of his birth and death the following inscription:

A MOST BELOVED AND HONORED FATHER
A WISE AND PURE STATESMAN
AN EMINENT, USEFUL AND LOYAL CITIZEN
A ZEALOUS MEMBER AND WARDEN
OF THIS CHURCH
A GOOD NEIGHBOR, A TRUE FRIEND
IN HIS FAMILY AFFECTIONATE
SYMPATHETIC AND GENEROUS
IN EVERY TRUST FAITHFUL

"He did justly, loved mercy,
And walked humbly with his God."
"Be thou faithful unto death,
And I will give thee a crown of life."

There were more than two thousand persons who took a last look at the revered face of this honored friend of the poor, counsellor of the citizens, Governor of the State, and servant of the Lord Jesus Christ, in His church, as the coffin lay surrounded by floral gifts in the large hall of the manor.

A procession of twelve clergymen of neighboring churches and of New York, his three physicians, the Vestry of Grace Church, trustees of the village and its institutions of education, numbering nearly five hundred people, followed the honorary pall-bearers of military and civic distinction and the coffin to the church, for the services, and to the graveyard adjoining, where ex-Governor King was laid to rest with his ancestors.

The Vestry of Grace Church, in their resolutions, commemorated "the loss of one who was endeared to this parish by long association, constant sympathy, and by his large benefactions to the church, its charities, and its poor. We are indeed bereaved and feel impressed with grief; but yet we yield our hearty thanks to Almighty God for the example of this Christian gentleman who has departed this life in his fear and service."

The resolutions were offered by Mr. James J. Brenton, an influential citizen of Jamaica, for many years, and who himself was one of Governor King's ablest and prominent associates in the Vestry of Grace Church.

Governor King left a remarkable family to take up his work in the Church and community. His son, afterwards Senator John A. King, two daughters, Miss Cornelia King and Mrs. Sydam, were conspicuous through the next three rectorships, in works of faith, charity and social activities in Jamaica.

One thousand dollars were left in Governor King's will to the Church, to keep the burying ground in order, and land from his estate was afterwards several times added to the churchyard.

During this and previous years several legacies were left for the Sunday School work of Grace Church. Mr. John Emmons Napier, who died Oct. 10, 1868, established a fund of \$500, the interest of which was to be used by the rector for the purchase of books for the school. Misses Elizabeth Woolley and Sarah Woolley each bequeathed to Grace Church \$500, and Walter Nichols left \$300 for the Sunday School.

Three years after his beloved Warden and helper, Governor King, had been buried with imposing ceremonial,

Doctor Johnson passed away to his eternal home. He died of apoplexy Aug. 4, 1870. He was still holding the rectorship, continued for forty years. No less honored in his death and burial than his warden was this faithful, courteous, beloved and able preacher and devoted minister of Jesus Christ.

On August 8, 1870, Bishop Littlejohn of the Diocese of Long Island, and Bishop Potter of New York, with forty of the clergy, with the family and a great concourse of citizens, moved in solemn procession from the house to the church, bearing the remains of the deceased rector. After the service, in which a memorial sermon was preached by the former assistant, Rev. Mr. Corneille, his body was committed to the ground by the two bishops, and Bishop Potter gave the solemn benediction to the people, who in a great throng nearly filled the churchyard.

The resolutions of the Vestry speak of the loss of a loving friend, a faithful priest and a wise and learned teacher. "He merited and won the affections of the young, and the confidence and respect of elder Christians. During the long period of his service he was a friend and adviser in prosperity and a minister of consolation in times of trial and sorrow. By his decease, a relation has terminated, which established as it was in mutual love and confidence, only grew stronger and firmer with the lapse of time."

A similar expression of their esteem and affection was made by the members of Jamaica Masonic Lodge, who had added their ritual to the obsequies of the church at the burial.

A fitting memorial was placed in the new sanctuary of Grace Church, thirty-two years later, by one of his sons. It was a large and beautiful altar of Eschallion marble,

near where he had eloquently preached the gospel of love and pardon, and also offered the sacrifice of the Holy Eucharist.

Doctor Johnson's parish was undivided, and the people well united by social affinities and educational influences during his prosperous ministry. His salary, and that of his assistant, Mr. Cook, was increased to \$1,200 each in the last two years. The Vestry voted to continue Dr. Johnson's salary till Jan. 1, 1871, and to pay the expenses of his illness and funeral.

Doctor Johnson left three children, J. G. Johnson of New York, Miss Virginia Johnson and Mrs. Shepperson of Brooklyn. His wife, who was Miss Mary Elizabeth Whitlock, died long before him, May 19, 1848.

The Vestry did not continue the relation of Rev. Thomas Cook, but gave a donation from the Vestry of \$600, for his efficient services as assistant minister in charge to Dr. Johnson.

For a year and a half the procuring of officiating ministers was committed to Warden J. J. Brenton, and \$20 a Sunday was allowed to the clergymen, and \$400 expended in the salary of organist and assistant sexton and special needs of the Sunday School, until the election of the twelfth rector, the Rev. George Williamson Smith.

The Modern Period

CHAPTER XV.

The Ministry and Life of the Church in the Rectorship of
Rev. George Williamson Smith, S. T. D.,
LL. D.—1872-1881.

This period of our history includes the rectorships of clergymen still living and active, though retired from their official positions. Their ministry completed two hundred years of the Church's life, and extended ten years into the third century. Three of them took charge in Jamaica with only a few years' experience of pastoral duty, and undertook larger responsibilities after leaving Jamaica.

The most distinguished of these, Rev. George Williamson Smith, came to Jamaica early in his career, at a time auspicious for his success in establishing the position of Grace Church in the new diocese of Long Island. There she stood, as first in priority of organization and in the ministry of rectors. She was eminent in the reputation of her membership, and in the service her ministers and communicants had rendered to the Church in America, and was well fitted to take an important part in the founding of charitable institutions and missionary organizations for the extension of the diocese. It was an interesting field for the exercise of churchmanship such as Bishop Littlejohn, who had been elected and consecrated in 1869, called upon his presbyters to sustain. There was an enthusiasm needed in forming the relations of the churches,

and laying out their work on broad lines for the development of this important diocese, and Rev. Mr. Smith was well fitted to be a leader in the administration of its affairs under such a bishop, whose high scholarship and forethought and plans demanded equally able and intelligent clergy to assist him in his measures for the prosperity of the Episcopal Church in Long Island.

Mr. Smith had a personality which could attract and inspire confidence in his parishioners. He had a commanding stature, a scholarly mind, a strong will and a warm heart. He had quick sympathy with suffering, and a disposition to personal sacrifice for its relief, which had been strengthened in his experiences during the momentous struggles of the nation in the Civil War. He had been patriotic in thought and impulse, in those scenes which tried his principles to the utmost. His first services after receiving holy orders had been as Chaplain in the Navy, and he came out of them sharing that heroic spirit which American citizenship possessed through the personal sacrifices in that strife for the maintenance of the Union, that ennobled the whole nation.

George Williamson Smith was born at Catskill, N. Y., Nov. 21, 1836. He graduated at Hobart College in 1857, and received the diploma of Master of Arts in his College in 1860. He was principal of Bladensburg Academy, Maryland, for a year, and there married Miss Susanna Duval. For three years he was clerk in the Navy Department, from 1861 to 1864, and was appointed Chaplain of the United States in 1865, acting Professor of Mathematics at the Naval Academy, Newport, for a year, and Chaplain of the Naval Academy at Annapolis for three years, and, in 1868, Chaplain of the U. S. S. Franklin, where he remained till 1871.

His service as Chaplain made a deep impression on his character, developing a sturdy patriotism and a sympathy with the manly traits of American seamen, and especially their courage in the rough experiences of war.

Mr. Smith was elected rector of Grace Church at a salary of \$2,000 per annum, and \$500 additional per year till a rectory should be provided. He accepted the election Feb. 6, 1872. The Vestry that called him to this rectorship were Messrs. W. J. Cogswell, J. J. Brenton (Wardens), M. G. Johnson, S. S. Aymar, Alexander Hagner, John B. Napier, William J. Sayres, Nathaniel Vanderberg and Jeremiah Valentine.

The following May the residence of Carlos Butler, at 62 Clinton Avenue, was purchased for a rectory for \$9,000, and \$700 appropriated for its furnishing.

Jamaica was still remote from the rapidly developing activities of New York City and Brooklyn, to which cities it had for many years the slow transportation facilities of a horse car, afterwards made into a trolley line. The inland towns of Queens were not yet in railroad connection with the Long Island ferry. Yet these gradually improving methods of transit were overcome by the energy of some of the leading citizens, who did their business and followed their professions in New York, and the outlook for future prosperity and importance of Jamaica was an encouragement to make a strong parish.

The new rector was fortunate in his helpers. The King family were still as prominent and steadfast as ever in the affairs of the parish. Mr. John A. King had moved into his father's residence, where his mother was still living and where Miss Cornelia King, his sister, as strong and vigorous and devoted a churchwoman as the diocese pos-

sessed, stood ready also to co-operate with him in all missionary and charitable labors. The Aymars, Barkers, Bessemers, Betts, Brentons, Cogswells, Cranes, Dentons, Hagners, Hicks, Gales, Napiers, Sayres and Stocking families, men and women, were perhaps the most prominent, among many others in the parish, to be relied upon to take responsible action in maintaining the services and finances of the Church, the expanding influence of the Sunday School, the zealous efforts to evangelize and extend the traditions of the parish whose boundaries (the same as the original township of Jamaica) by the provisions of the Royal Charter were confirmed by the canons of the diocese of Long Island.

A notable death in the second year of this ministry began a series of afflictions which came rapidly upon this prosperous Church, and saddened the hearts of the rector and his coworkers. Mrs. Mary Colden King, the mother of the late ex-Governor King, died in August, 1873, loved and respected by the people of the Church and by all who knew her. Her children endowed a bed in St. John's hospital in her remembrance to be at the disposition of the rector, Church Wardens and Vestry of Grace Church. A memorial lectern of carved black oak, in the form of a Greek cross, surmounted by an eagle holding the support to the Bible, was placed on the steps leading to the choir, by Miss Cornelia King, also in loving memory of her mother.

A memorial tablet of brass to Theodore J. Cogswell, for his membership and service for twenty-five years as scholar, teacher, and Superintendent was placed upon the walls of the school-room. Mr. Cogswell was born Jan. 27, 1843, and died Nov. 22, 1877. He was an earnest and active Christian, with traits that endeared him not

only to his family, but to those for whom in the community he was ever ready to sacrifice himself. He was especially a friend of the young for whom he untiringly labored in the work of the Sunday School.

On April 9, 1880, the Vestry recorded the death of their late associate, Alexander Hagner, who had been for seventeen years a Vestryman, conspicuous in their deliberations, "while his strong common sense and sound judgment caused his counsel to be of more than ordinary value and weight in shaping the legislation pertaining to this parish." Mr. Hagner was described in their resolutions as "one who was widely known and highly respected in the community, where he filled most acceptably many honored and important positions."

In 1878 there was an expression of the interest and loyalty of the congregation to the missions of the Church, which was specially honorable to the Rev. William Seaman Sayres, the grandson of their former rector, who had accepted an appointment as missionary to China. There was presented to him through the Vestry the sum of \$270, as an evidence of their "approbation of the earnestness, piety and devotion which characterized the ministry" of their young brother.

The work of the Church Charity Foundation excited the special interest of the Jamaica congregation. Mrs. Smith, the rector's wife, and Miss Cornelia King were associate managers. Miss King later on became the president of the board of managers, which position she held for many years.

The Woman's Missionary Aid, Mrs. G. W. Smith as president and Mrs. C. A. Beldin treasurer, Mrs. Gilbert Sayres vice-president and Miss Lizzie Sayres secretary,

was a steady contributor to the missions supported by the women, and the General Board.

The mission services, at what is now Richmond Hill, were maintained by Mr. Benjamin J. Brenton, and occasional ministrations by the rector. They increased and prospered, and the parish of the Church of the Resurrection was set off, and the corner-stone of the Church laid Dec. 28, 1877.

The Charitable Association of Grace Church was organized during Mr. Smith's ministry. Its officers were the rector, Benjamin J. Brenton (president), Gilbert Sayres (secretary), J. Augustus Lodge (treasurer). The monthly offering of each member was not to exceed twenty-five cents, and it became popular and a vigorous aid to the home benefactions, and care of the poor and sick of the community. The Woman's Missionary Aid Society received one-fourth of the subscriptions.

The decrease of income from Grace Parish by pew rents, investments and offerings was noticeable in Dr. Smith's rectorship. In 1873 it amounted to \$11,301.00, in 1875 to \$8,348.52, and subsequent years, till 1880, to an average of over \$6,500. In 1873 the gifts to missions were \$1,445.68, in 1880 they were \$778.07, in the intervening years they fell to about one-half the latter sum annually. Other charities amounted to about \$1,500 yearly. There was, in 1880, a communicant list of 278, and 521 members of the congregation. The religious education of the children of the parish was carefully fostered. The Sunday School flourished so much as to require enlargement of the Sunday School building. The Sunday School for colored people, conducted by Miss Phebe Hagner for many years, was under her care and that of Mrs. Bessemer. This

school was established as early as 1837, as a week-day school. Samuel W. Berry was the first teacher; the pupils numbered 25 boys and 35 girls. Visitors to this school published statements that the colored children of those days were not a whit behind white children of the same age and reared under like disadvantages.

Dr. Smith was a pastor whose ministrations to the sick were faithful and sympathetic. His work as Chaplain had specially fitted him to be a loved helper to the distressed. He had there won the commendation of Admiral Rodgers of the U. S. S. Franklin, when the smallpox broke out among the crew, and sixty of the seamen were prostrated by it. A building on shore was obtained for a hospital, and the Chaplain left his comfortable quarters to live in a pest house, "where he was always found by the side of the sick men, praying with them, talking to them, making their wills, and in every way striving to minister to their comfort." Chaplain Smith succumbed at last to the exhaustion which was caused by the constant work of body and mind he had undergone for weeks. He, however, escaped the disease against which he had not been guarded by vaccination when he undertook this brave work of ministering to those sick and dying of this malignant disease.

There were several families of clergymen in the congregation at this time, who were staunch supporters of the rector, and enjoyed his forcible and able preaching and fellowship. Of the ministers who were neighbors, and in frequent association with him, were especially Rev. W. H. Carmichael, a retired clergyman, and Rev. Samuel S. Stocking, in charge of the church at Massapequa, and conducting in Jamaica a boys' school on Clinton Avenue, where the large and stately house he occupied, with its

extensive rose garden filled with choicest plants, is still occupied by his aged widow. The third clergyman was Rev. Beverly R. Betts, librarian of Columbia College.

In 1880, Mr. Smith received the honorary degree of Doctor of Sacred Theology (S. T. D.) from Hobart College. He was now in the prime of his powers, and desired a field more suited to his aggressive mind, for Jamaica was at a standstill, and still much affected by its traditions of nearly two centuries. He received an election from the Church of the Redeemer in Brooklyn, and accepted this call to what he hoped might be or lead to a larger work for him.

While there, he was elected President of Trinity College, where he had a distinguished career of twenty years, in which that college made great progress in every way, and enlarged its finances, buildings and the number of its students. Dr. Smith, as President of this church institution, received numerous honors.

The degree of S. T. D. was conferred upon him by Columbia University in 1887. He was made Doctor of Laws by Trinity the same year, Doctor of Divinity by Williams College in 1889, and by Yale in 1901, and having been retired as Professor Emeritus in 1904, he went abroad.

What Dr. Smith thought of his people and church in Jamaica was acknowledged in his eloquent sermon at the consecration of the Church after the erection of the new sanctuary in 1902.

One of the most important works for Grace Church at the close of Dr. Smith's administration was the publication by Mr. Henry Onderdonk, Jr., of the "Antiquities of the Parish Church, Jamaica, with a Continuation of the



REV. GEORGE WILLIAMSON SMITH, D. D., LL. D.
(Photograph Taken in 1884.)



REV. WILLIAM M. BOTTOME.



REV. EDWIN B. RICE.

History of Grace Church." This was published at Jamaica, N. Y., by Charles Welling, 1880.

It was the diligence of many years which accomplished this collection of facts and documents and current items that make up the substance of this valuable book. It is rather a compendium of history than a condensed and lively narrative, but it was the fruit of much research and reading and accurate transcription of material from many sources. It made faithful use of the records of the Vestry, and registers of the rectors and ministers, through 150 years, and an invaluable service was rendered by this gentleman and scholar, who gave a labor of love for the church and community where so many of his years were spent in educating the sons and daughters of Long Island families.

This memorial has acknowledged already the author's indebtedness to Mr. Onderdonk.

CHAPTER XVI.

The Rectorship of Rev. Edwin B. Rice—1882-1892.

Rev. Edwin B. Rice was assistant minister of Holy Trinity Church, 42d street, in New York, when he was elected by the Vestry as successor to Dr. Smith in May, 1882. He was a graduate of the University of the City of New York in 1876, and of the Theological Seminary at Alexandria, Virginia. He began his ministry June 18, 1882.

Mr. Rice received his ordination as priest from Rt. Rev. Horatio Potter, D. D., Dec. 19, 1879, and immediately entered upon his duties as an assistant minister at Holy Trinity. He was thirty years old, and unmarried, when he came to Jamaica.

At this time the walls of the church had been tinted, and other improvements in the furnishings made, and the Sunday School had been presented with an Estey chapel organ of good tone.

Mr. Rice made a good impression with his first sermon, and justified the expectations of the people that they were to have an able and attractive preacher, a consecrated rector and a devout ministrant at the altar.

He had a pleasing personality, and the young people and children of the congregation and Sunday School rallied with enthusiasm at the sessions of the Sunday School, and the numerous entertainments of a religious character, and annual excursions, which were made for them.

The classes preparing for confirmation were also considerably increased. The congregations were revived in numbers and spirit, and their total offerings the first year of this rectorship, other than pew rents, were \$2,913.98, the pew rents \$1,915.12, and the revenue from the property and investments of the church \$1,580. Bishop Littlejohn confirmed on Ascension Day twenty-one, who were presented by the rector as his first class. A new choir-master, Mr. Rand, took charge of the music, and the services on Christmas and Easter, and other anniversaries of the Church and Sunday School, were greatly improved.

In entering upon his duties Mr. Rice had won the good will of his people, who carried on the usual activities of the church and parish. No change was attempted, during Mr. Rice's rectorship, for the enlargement of buildings, or in the ritual of the services. The rector's special effort to institute the early celebration of Holy Communion was a lasting benefit to the worshippers. It has continued to the present time, and ever will be associated with Mr. Rice's direction of the ordinances of the Church.

An event of rare occurrence in Grace Church took place in the second year of Mr. Rice's ministry. This was the marriage of the rector himself. His bride was Miss Zelia C. Hicks, eldest daughter of Major George A. Hicks, a well known citizen of Jamaica. The ceremony was performed in the church, on Jan. 3rd, 1884, at half past two in the afternoon. The day was cold and clear, and the Christmas decorations harmonized with those specially appropriate for the occasion. The marriage was performed by the Bishop of Long Island, with whom there were six clergymen in the chancel, friends of the bridegroom. They were Rev. W. H. Moore of Hempstead; Dr. W. F. Watkins of the church of the Holy Trinity, New

York; Rev. S. S. Stocking of Jamaica; Rev. Melville Boyd, Rector of All Saints, Brooklyn; and Rev. W. P. Brush of Brooklyn. The ushers were Messrs. G. B. Sayres, George K. Meynen and A. Henderson of Jamaica, and Arthur W. Rice of New York. After the ceremony a large reception was given at the residence of the bride's parents, on Clinton Avenue. The congregation of Grace Church presented the rector with a handsome wedding gift, which was placed among many others given to the bride.

One of the efforts for the children of the congregation in the previous rectorship was a sewing school, with some other industrial education of a practical kind. This school was continued, and was conducted by some of the most active women of the church. Miss Wooley, Miss Mary Rhinelander King and others took great interest in guiding the young people through their own efforts to active support of missions for the needy and untaught peoples of the home field.

There could be no more zealous workers in the Sunday School and missionary Society than those with whom the rector took counsel, and through whom he accomplished much: Mrs. Belden, Mrs. Cogswell, Mrs. Stocking, Mrs. Lamphear, Miss Hagner, Miss M. R. King, Mrs. Denton, Mrs. Hicks, Mrs. Stewart, Mrs. Starr Edwards, Mrs. C. Edwards, and Miss Amberman were some of the workers in the missionary organization.

No one would fail to recognize the moving spirit of all Christian effort. Miss Cornelia King, who was now, in the last few years of her useful life, upholding the rector and the Church, and blessing the community by her Christian example and beneficence. Bishop Littlejohn said of her in a Diocesan Convention address after her

death, "Miss Cornelia King's culture, devotion and earnestness put her well in the front rank of the churchmen of Long Island. Out of an old and distinguished Church family she did much to enrich a record already conspicuous for good deeds and pure lives. As president of the Board of Associates of the Church Charity Foundation, and president of the Board of Managers of St. Phebe's Mission House, she labored incessantly to increase the support and to extend the usefulness of both. There was no charity or mission in the diocese that did not command her sympathy, and, when needed, her active help. There was much in her work, her life, and her character that recalled many of the godly women who figure in the Gospel narratives and in the epistle of St. Paul."

The death of Mr. James Eldred Brenton, a member of the Vestry for many years, a venerated Warden, and for forty years a parishioner of Grace Church, made a break in the happy current of Church life, and which was followed by others that, like the recurrence of affliction in Mr. Benjamin Brenton's family, could but deepen their sorrow. Miss Theodora Brenton, wife of Mr. Clement E. Gardiner, died September 17, 1883. A memorial window of the best English manufacture, having for its central subject St. Cecilia, was placed opposite Mr. Brenton's pew. She died at the age of twenty years, having rare accomplishments.

The inscription below states, in pathetic memory of her departure,

"AND SHE PASSED AWAY TO JESUS
WITH THE SINGING OF THE HYMN."

This was the first of the stained glass windows which now adorn the Church.

A rich and costly alms basin was given in the first year of Mr. Rice's ministry to Grace Church by the Rev. Dr. Eigenbrodt and his sister, as a memorial of their deceased sister, Mrs. Vandervoort. It was used on the first Sunday in February, 1882. It has the inscription on the face, "The Lord remembers thine offerings," and on the reverse, the initials of the donors and date of the gift, with the memorial. The basin is of great beauty and a massive silver piece of artistic design.

The later years of this pastorate were affected by Mr. Rice's impaired health. An affection of the throat became a serious hindrance to his preaching, and to all the public relations of a pastor. After contending with this trouble for two years Mr. Rice determined to relinquish his charge. His resignation took effect in 1892.

Mr. and Mrs. Rice made their home in Mount Vernon, New York, where with their children born in Jamaica, Zelia Stanton, and Bessie Sheridan Rice, they still have their residence. Mr. Rice left a record of 159 baptisms, 111 confirmations, 50 marriages and 226 burials.

He was obliged to relinquish active work in the ministry, but was entered upon the staff at the Church Mission House in New York, where his rhetorical and literary talents are employed in an editorial capacity, preparing the publications of the Board of Protestant Episcopal Missions.

The Vestry received through the rector a request from the people of Hollis for the privileges of the Church to be given to them. This part of Jamaica was two miles from Grace Church. The mission was conducted by the rector, assisted by some faithful workers, and so the foundations were laid for the Church of St. Gabriel in the Sunday

School which was begun together with the less frequent services of the Church. Within three years the present church building was completed by the aid of the Cathedral authorities, who also furnished the stipend of the missionary in charge. It was dedicated in the autumn of 1896, and the next year a rectory was built. It has been ever since a prosperous mission, in charge of several successive ministers and under the direction of the Dean of the Cathedral.

The death of Hon. William J. Cogswell during Mr. Rice's ministry, in March, 1885, at the age of eighty-five years, brought from the Vestry a statement of the long and valuable services he had rendered to the Church and community.

Mr. Cogswell came to Jamaica from Connecticut in 1834, and as a lawyer and churchman soon became honored, respected and loved by his fellow citizens. He was made a Vestryman in 1842, and a Warden in 1862. He was appointed Judge and Surrogate of Queens County in 1849, in place of Henry I. Hagner, deceased.

Judge Cogswell was "learned and upright as a Judge, eminent and able as a lawyer, and distinguished as a citizen by a singular and inflexible integrity of thought and purpose. For thirty-four years, as Vestryman and Warden of this Church, he exemplified in his life its holy doctrines and divine precepts."

"Judge Cogswell's benefactions to the Church, which were frequent and generous, are borne in grateful remembrance; his interest in and devotion to this parish form a part of its history, and combined with his sound judgment, strong character and kindness of disposition, rendered him capable of great usefulness as an administrator, and

endeared him to his brethren of the Vestry. Nor were his activities and zeal confined to the limits of his own parish; he was deeply interested in the organization of this diocese—of which he was for several years a member of its standing committee—and to few more than himself is its success to be attributed.”

Judge Cogswell removed from the parish in 1876, when his official connection with it ceased. Of his three sons, William S., Theodore J. and George, two became lawyers, and George died a soldier in the Civil War. William S. enlisted in a Connecticut regiment, and after an active service through the war, retired with the rank of brevet-Colonel.

Col. Cogswell was elected Vestryman in 1874, and like his father has rendered invaluable services to the Church ever since as Vestryman and Warden for forty years.

Theodore was a lay reader and Superintendent of the Sunday School of Grace Church, and at the Clarenceville (Richmond Hill) Missions, and died at an early age in 1878, possessing the efficient qualities of his father, and greatly lamented in the community.

Among the gifts of Judge W. J. Cogswell to the parish was the addition to the rectory on Clinton Avenue for the rector's study.

CHAPTER XVII.

The Ministry of Rev. William M. Bottome—1893-1896.

This was comparatively a short period in which to add to the growth or make important changes in a Church; yet no one who served Grace Church had warmer friends than Mr. Bottome, and his memory is associated with no painful discords in the congregation. He brought into the life of the Church kindlier feelings and ennobling motives, in the individual relationships of the communicants. He was the son of an English clergyman of the Wesleyan Methodist Church; Mrs. Margaret Bottome, his mother, was a woman of beautiful character and piety, which was impressed on unnumbered lives by her founding of the order of Kings Daughters in evangelical churches in America and Great Britain, and her devotional writings.

Rev. William McDonald Bottome was born in Meriden, Connecticut. His father, Rev. Francis Bottome, D. D., was an Englishman by birth, who entered the Wesleyan Methodist ministry as a missionary in Canada and removed to Brooklyn, N. Y., where he was received into the N. Y. East Conference. He met and married in Brooklyn Miss Margaret McDonald, who founded the King's Daughters in New York. This is an interdenominational order not restricted as to membership to any church.

William McDonald Bottome was educated at Wilbraham Academy, and a graduate of Dickinson College, and Union Theological Seminary. After completing his studies he met Miss Margaret Latham of England. He went to Eng-

land, where they were married, and after a year of study Mr. Bottome was ordained deacon and priest in the Church of England. He began his ministry, in Massingham, England, and coming to the United States, associated with Rev. Henry W. Satterlee, D. D., of Wappingers Falls, New York.

Mr. Bottome was elected by the Vestry of Grace Church as rector and took charge in Jamaica April 1, 1893. His ingenuous mind and character, and attractive social qualities, made him welcome to the hearts and homes of his people. He made friends quickly, by his cheerful spirit. Though born in the United States, he had acquired traits of culture, manner and speech which bespeak the English gentleman. These could not excite any considerable prejudice against him in Grace Church, and if they had done so, his generous nature would have disarmed it. Mrs. Bottome, his wife, was a lady of English birth and training, the niece of Hon. John Bright, the foremost champion in his day of the rights of the people, and at one time leader of the Liberal party in England. Her health was frail, and therefore she was not so well known by the people as a rector's wife is supposed to become by virtue of her husband's position. They had a young family of four children, three daughters and a son, who could attract companions in the homes around them.

Grace Church was not in a flourishing condition when Mr. Bottome came to the rectorship. The congregation had been greatly depleted by death during the two previous rectorships.

Under the incidental supplies of clergymen, the services were of a plain and uninspiring sort, the musical part indifferent and dull, and Mr. Bottome undertook to revive

their spirit and change their musical character. He proposed and carried through the inauguration of a choir of men and boys. This was indeed an innovation that would excite discussion and dissent. It conflicted with century honored traditions in Jamaica, and it required both confidence and persuasiveness in the rector to make it successful. But Mr. Bottome was loyally sustained by the Vestrymen and many others in the congregation. He had chosen a choir leader and organist in Mr. Frank E. Hopkins, who could bring a fine musical taste and good ability as an organist to the endeavor.

After several months Mr. Hopkins had trained a number of boys so well as to present them to the service of the Church. The choir was fairly installed, the people pleased with the idea and with the music, which seemed to transform the service into an effective motive and help to worship. The history of the choir from that time has varied somewhat in effectiveness, but twice, in terms of six or eight years, Mr. Hopkins has had charge of it, and improved it, and produced the regular and special services in a churchly way, and special rehearsals of the compositions of great masters which have filled the Church. Another effect has been, indirectly, to lead to a great improvement in the choirs and the character of the music in other congregations in Jamaica.

There was another institution of Christian charity which the whole township of Jamaica had greatly needed, a well regulated hospital. With the familiarity which years had given to Mr. Bottome in England, with this way of showing mercy and helpfulness to our fellow man, Mr. Bottome co-operated earnestly with the efforts made by some of his congregation, especially Miss Mary R. Gale, and other women of Jamaica, to establish in its humble beginnings,

in a small house on Fulton Street near Grand Street, the now well known Jamaica Hospital. This came, soon after his departure, to possess buildings upon which rest no debts, and now has a large staff of physicians and nurses, and equipments, on New York Avenue. It can accommodate numerous patients, and is almost always full, drawing them from the largely increased population of the villages of the whole township and the wards of Queensborough in the City of New York.

Mr. Bottome enlisted the sympathy and contributions of his parish in this great and beneficent enterprise, and was always a welcome visitor at the bedside of the sick.

The minutes of the Vestry record the death of Mr. Richard King on March 21st, 1892, for twenty years a member of the Vestry of Grace Church. The resolutions passed on March 28 express profound sorrow and sympathy with his son and other relatives. They signify their sense "of personal and official loss in the death of him whose genial companionship made his presence ever welcome, and whose interest in this parish, manifested in various ways to the end of his life, commanded their respect and was worthy of their emulation."

Mr. King was the son of John Alsop King, and had been, like his ancestors, a generous contributor to the Church, and in many ways promoted its work and influence at home and in the diocese.

The revival of the musical spirit of the services was but the beginning of other great changes proposed by the new rector to the Vestry. He saw that there must be a new organ, and urged this upon their attention. The symbolic aids to the ritual of Holy Communion were almost wholly wanting in this distinctive part of the Church Liturgy.

However the plainness of forms and appointments might satisfy the older communicants, it was quite out of keeping with worship that prevailed in the Churches in this and neighboring dioceses. It was desired that the communion table should have more of the symbolic character of an altar of the Church's faith.

An altar guild was needed, and a few of those in sympathy with such work were enlisted to make new vestments and attend to the preparations of the sanctuary for the services. A super-altar was desired, and the introduction of Church ornaments proposed. The former was given by the Grace Circle of the Kings Daughters, and a solid brass cross put upon it, the gift of Mr. John M. Crane. Two brass vases were also given by Grace Circle of the Kings Daughters, silk veils and purses and a set of altar linen, with a fair linen cloth, were presented, the work of Miss Virginia Cogswell and Mrs. John S. Denton.

The vestments for the Church seasons were also increased, to take the place of the prevailing red cloth which covered the altar. This was done by several women of the parish. The organ chamber was extended, and repairs put upon the organ, and the purchase of a new one deferred. The salary of the organist was raised from \$400 to \$600, and that of the Sexton to \$300.

The movement in the diocese to increase the Episcopal fund was aided by Grace Church. The sum of \$500 was voted by the Vestry and raised by subscription for this purpose.

A large piano was bought of Mr. Hopkins for the use of the choir and Sunday School, at \$225.

The death of Mr. Francis Lott, March 6, 1896, a member of the Vestry, for ten years, brought to their remembrance

and emulation his love and loyalty to the Church. Charles C. Napier was at the next election chosen to fill his place in the Vestry.

The resolutions of the Vestry in accepting Mr. Bottome's resignation expressed unfeigned sorrow.

"By his kindly ministrations he has won our hearts; by his faithful service as a preacher of the Word and as Shepherd of the Sheep committed to his care, he has gathered into the fold many souls who shall be as seals to his ministry and stars in the crown of his rejoicing, and has laid broad and deep foundations for the future upbuilding and development of Christ's Kingdom among us."

The pastoral relations formed in these three years are still cherished remembrances to the older families of the congregation. He was equally acceptable to the fellowship of clerical brethren, and the companionship of the Men's Club of Jamaica, where he was frequently found. His fondness for athletic exercise was a bond of comradeship to others, and it seemed to have been a happy conjunction of pastor and people when he came to reside in this community.

There were, however, no considerable developments of parochial strength or increase of numbers, partly for the reason that the mortality among the families of the congregation was greater than the accession of new families in Jamaica, and the apathy of business and social life continued. The question of health for some members of the rector's family led to a serious consideration of whether to maintain the relation of rector and people. The decision was made to take his family back to England, and many regrets for personal loss in their departure followed them to the home land.

The names of their children were Wilmot, Mary, Phyllis, and George.

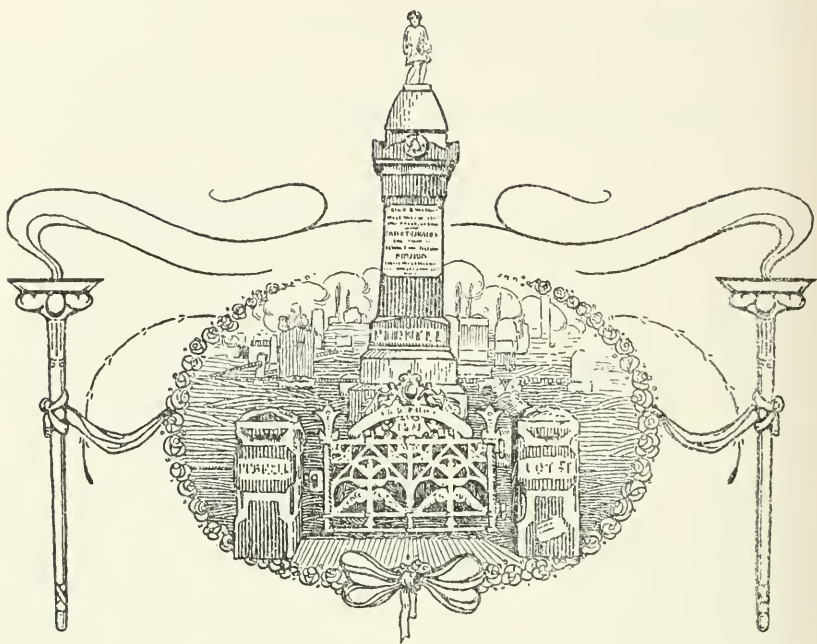
During Mr. Bottome's ministry at Grace Church there were 62 baptisms and 47 presented for confirmation, and fifteen marriages.

The record of deaths and burials is not exclusively that of members of the parish, but was comparatively a long and saddening one to the rector.

Mr. Bottome continued his ministry incidentally in several churches in England until he settled in the vicarage of All Saints Church, Swanscombe, England, where a long and successful pastorate was ended at Easter, 1913.

At the close of his ministry in Swanscombe, Mr. Bottome established a home for his family at Bromley, Kent, England. In the last days of this removal he was seized with bronchial pneumonia which in less than a week's illness ended his service on earth, in May, 1913, that he might "enter into the joy of his Lord."

"Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of Saints, in the presence of Christ, in the ample folds of Thy great love!"



CHAPTER XIX.

Grace Churchyard.

There is a light of hope and a blessing of peace which hovers over a churchyard, where for hundreds of years those who have died in the Lord have been gathered to the silence of bodies turned to dust and ashes, that await the resurrection of the dead. If there is one spot sacred to the memory of past years it is the churchyard where generations have been laid to rest.

It may not be encouragement so much as resignation that is fostered in the hearts of worshippers by tombstones

that mark the graves of departed relatives. The Christian religion calls for all the energies that can be used in this life for its betterment in ourselves and others. So frequent association with those scenes where are buried our brightest hopes and heart's best love, may paralyze the active powers, and rob us of the good that this world has still for us to reap and enjoy.

But there is a worthy and fondly cherished sentiment that associates so intimately our religious activities with the reminders of those "who rest from their labors." The churchyard becomes a dear and treasured spot even if we but glance toward it, as we enter the house of worship or kneel at the altar of our faith.

Grace Church was founded so early in the life of Jamaica that the faithful ones buried beneath the shadow of its walls and steeple now have their graves in the midst of the busy life of the city that has grown up around it.

The extent of this churchyard was at first only half an acre. It has been enlarged at different times by gifts of the members of the King family, and by purchases by the Vestry of lots on Grove street on the north and on John street on the west. It now forms a quadrilateral enclosing a large city block, from Grove to Fulton streets, except on the southeast corner occupied by the property of Doctor Hull. The graveyard encircles the Church and the new Parish Memorial House occupies one-half of the north side on Grove street, a permanent safeguard from the intrusion of houses or stores into its hallowed precincts. The churchyard was originally given by the widow of Colonel Heathcote, the receiver-general of New York. This was thirty-five years after the organization of the Church; during this period a village graveyard, on what is now Pros-

pect street, had been used by the inhabitants of Jamaica, in which even now some Church families have their burial.

Most of the elegies that have been written on churchyards can well describe the characters and conditions and resting places of those who lie so peacefully around Grace Church. Some graves have been hidden under the church itself. The sanctuary built in 1902 covered others, to which an iron gateway leads, and nothing can disturb them, while they are still accessible. Others lie in tombs that are now sealed up and covered with green sod.

At the front entrance one sees the brownstones of the earliest graves. Some have lost their inscriptions through the years, and some have disappeared altogether. On the right, near the east corner of the church, is the humble sandstone relic of Richard Betts, Jr., who died in 1749, and of Mary his wife in 1759. Near it the large brown slab, to the memory of Captain William Dickson, a native of Glasgow and commander of four companies of volunteers of New York. English soldiers erected this tribute to their captain, who died in 1781. Near this lies the memorial of Paulus Moulin Clijtendaele, Baron of Brelton, who died March 27, 1796. There are numerous graves of officers and privates of the colonial army. One can trace six generations of the Betts family, before and through the period of the Revolution and down to the present time.

On the left are many graves of the King family, beginning with Rufus King, the most noted of them all, and followed by Governor John A. King, and his wife, and descendants. The group of graves of General Van Rensselaer and his family, the Van Cortlands, and Duers, bring back remembrances of early New York, and prominent actors in its history.

This part of the churchyard contains pathetic inscriptions on its stones, such as are found elsewhere in old graveyards, but all are dignified in their expressions of sorrow.

One reads under the name of a wife who departed this life "ye 13 January, 1767, aged 26 years":

O, Cruel Death, why wast thou so severe
To rob me of a tender Wife so dear?

Another who had been "the wife of one husband 50 1/2 years" received this epitaph:

At length ye Christian's race is run:
A glorius prize she now has won:
With ye angelic host she's fixed,
In joys Celestial and unmixed.

An appreciative visitor to another early grave in his account of Grace Church published in the Brooklyn Eagle April 18, 1908, says of it:

"The eternal struggle during the ages to substitute the sense of grief at the loss of one dear, by the gladness of the thought of the life of bliss enjoyed by the free spirit, is voiced in this bit of poetry on the monument of John Rowland:

Dear as thou wast, and still is dear,
We will not weep for thee.
One thought shall check the starting tear,
It is that thou art free.
And then shall this consoling power
The tears of love restrain.
Oh, who that saw thy parting hour
Could wish thee here again.

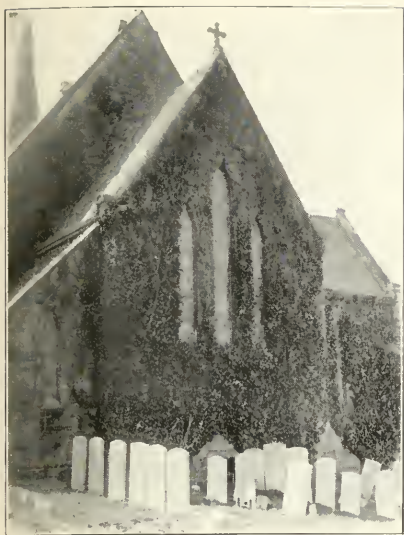
At the east side of the church are plots of families of the second one hundred years of the life of Grace Church. Among these is the marble monument to the Rev. William

Lupton Johnson, D. D., and his wife and children, whose graves extended to the fence, and marble slabs to Rev. George H. Sayres, D. D., with several children. These are the only two rectors of Grace Church buried in this churchyard. But a number of clergymen have here made their last resting places. Among these are Rev. Sabura S. Stocking, D. D., whose stately monument, a high granite cross, with its elaborate Latin inscription, stands near the north boundary; Rev. Beverley R. Betts, under massive granite stone, formed and polished like a sarcophagus; Rev. Lewis E. A. Eigenbrodt, L. L. D., and his son, Rev. William Ernest Eigenbrodt, D. D., each with the same distinguished memorials. Of later interments are the stone crosses over the remains of Rev. Canon James A. Smith, John M. Crane and Harriet Seabury Crane.

The later monuments have far excelled in graceful form or costly material the earlier ones. The stones over the graves of the King family of several generations are plain white marble slabs; so are those of the Cogswells, Dentons, Duers and Wellings, Oldfields, Betts and Ogdens.

There are other well-known names, borne by Wardens or Vestrymen of the Church or prominent citizens of Jamaica and Long Island—Van Brunt, Skidmore, Van Nostrand, Higbie, Thatford, Napier, Seabury, Carpenter, Kissam, Crossman, Damon, Pettit, Stoothoff, Robinson, Meynen, Remsen, Canfield, Jackson, Seabury, Brenton, Clowes, Snediker, Hunter, Brooks, Butler, Hoyt, Anderson, Ichenbrock, Carpenter, Clark, Sayre, Simonson and Troup.

Some of these have splendid monuments. The whole aspect of the churchyard is that of the living of departed ones in the memories of those who survive them.



TWO VIEWS OF THE SANCTUARY
AND CHURCHYARD OF
GRACE CHURCH, JAMAICA.



(Photograph by Dexter Walker.)

There was no more beautiful gift ever bestowed upon Grace Church than that which is recorded in the parchment deed of Martha Heathecote, for this "God's acre." Here lie the patriots of three wars, who died for their nation's defence and perpetuation. Here rest the valiant soldiers of the Church. Here every human relationship has been hallowed by loving gifts upon graves covered by flowers, wet with tears, gilded with the rays of the sun of righteousness, and lightened by the hope of life eternal.

The frosts of Christmas blight the fresh garlands spread upon these mounds, the warm airs of Easter morn are fragrant with the multitude of flowers spread over them in the early twilight. The flags of our Union wave over the graves of soldiers in the hot rays of July suns, the ivies creep all the year over mouldering forms below, the roses shed their petals all through the summer days upon the grass.

And yet, beyond the tall iron fence which encloses this sacred spot, the streams of human activities are flowing swiftly by, reminding us that the solemn words of the burial service which is always said in this churchyard, are too sadly true:

"In the midst of life we are in death.
Of whom may we seek for succor, but of thee,
O Lord, who for our sins art justly displeased?"

CHAPTER XX.

Early Gifts to the Church of England in Jamaica—Later
Gifts to Grace Church—Donations to Grace
Church Funds.

On the 17th of April, 1704, representations made to the Society as to the needs of their missions led to a resolution that a sum not exceeding £15 be allowed the Church in Jamaica for vestments and for vessels for the communion table. As the Lord Bishop of London reported, in 1706, that Queen Anne had given a large Bible, Common Prayer Books, and Book of Homilies, cloths for pulpit and communion table, silver chalices and patens, for the churches in Hempstead and Jamaica, the source of the donations made by the Society in 1704 is thus, according to tradition, from the royal bounty.

The chalice and paten that Grace Church still treasures and has in use are among the oldest relics of ecclesiastical use in America. Around the chalice is a Latin inscription: "Ex dono Societatis promovendo Evangelis in partibus transmarinis 1704 A. D."

It is 10 1/2 inches high, 5 1/2 inches in diameter at the brim, and holds three pints. It bears the mark of sterling silver, and is the oldest sacramental cup in Long Island. This chalice was once broken by the fall of a stovepipe upon it during service, which of necessity was discontinued. The break was so neatly mended by a silversmith that it cannot now be discovered. It was used in the consecration of the Cathedral at Garden City, with the silver

communion vessels of St. George's, Hempstead, which were of later make.

The title page of the Prayer Book presented by Lord Cornbury in 1703 for the reading desk, reads thus:

"The Book of Common Prayer and Administration of the Sacraments" &c.

with the inscription written in spaces on each side of the printed words:

"Given to the Church of Jamaica by his Excellencie Ed^{wd} Viscount Cornbury Oct 1703."

This prayer book is in the possession of Mr. William Perry, of Newtown, L. I.

The Royal Arms, which were first set up in the churches of England by order of Queen Elizabeth in 1550, was also given to Grace Church by Queen Anne, with an altar of oak. The Royal Arms is still a well preserved painting, inclosed in a black frame, but the altar was destroyed in the burning of Grace Church in 1860. No description of this altar can be found, except that it was marked with a plate indicating its gift by the Society and was of graceful pattern. The Ten Commandments first ordered to be placed in the churches by Queen Elizabeth, in 1564, were probably not part of the chancel appointments of Grace Church till the new church was erected, 1822, during the rectorship of Rev. Gilbert Sayres. There was also in connection with the Decalogue tablets one containing the Creed and the Lord's Prayer, in this and the following church building erected in 1861.

In 1761 a handsome silver collection plate was given by Mr. John Troup, to which all other collection plates given in later years conformed in pattern and value.

There is no list of subscriptions for building the first Episcopal church in Jamaica in 1734.

There was a sale of pews and lots on Feb. 23, 1737, with the following conditions:

- I. Each pew lot to be struck off to the highest bidder.
- II. Every purchaser to build (his pew) in such season that the work be not hindered.
- III. Every purchaser to make use of his pew, or the Church shall let it out to another.
- IV. On the purchaser leaving the parish the pew or lot is to revert to the Church.

Purchasers' Names.

No.	s.	d.	No.	s.	d.
1.	Daniel Whitehead	20.	17.	Edw. Willett to Samuel	
2.	Robert Howell	16.		Smelt	10.
3.	George Reynolds	12.	18.	Benjamin Taylor	9.
4.	William Steed	12.	19.	Sarah Payer, gratis.	
5.	Rector for time being.		20.	Benjamin Thorne	14.
6.	Anthony Waters	12.	21.	Samuel Clowes	14. 6
7.	Richard Betts Jr.	11. 6	22.	Thomas Colgan	21. 6
8.	Richard Betts	16. 10	23.	William Welling	18.
9.	Samuel Clowes	16. 10	24.	Timothy Bridges	15.
10.	Samuel Clowes Jr.	11. 6		Guy Young	14.
11.	Gabriel Luff	12.	26.	Isaac Van Hook	11.
12.	John Willett	12.	27.	William Wiggins	12. 6
13.	Andrew Clarke	12.	28.	Daniel Sawyer	14. 6
14.	Robert Freeman		29.	Sias Wiggins	15.
15.	Common Pew		30.	Benjamin Whitehead	20.
16.	Henry Wright	10.			

Six persons in above list defaulted payment.

The Subscriptions towards the Rebuilding of Grace Church, March 28, 1821:

Cornelius I. Bogert	\$150	Silas Roe	\$550
Mary Codwise	5	Joseph Roe	40
L. E. A. Eigenbrodt	300	Gilbert Roe	35
Nancie Gracie	500	Benjamin Rowland	50
Mrs Harvey	20	John Skidmore	50
Mrs. Hyler	20	Gilbert H. Sayres	25
Rufus King	500	Joseph Thatford	10
John A. King	200	Ann Vandervoort	25
B. T. Kissam	100	John Van Nostrand	25
Timothy Nostrand	300	Adrian Van Sinderen	20
Nathaniel Prime	50	Samuel Ward Sr.	50
Prime, Ward & Sands	100	Hannah Wickham	25
Abiathar Rhodes	55	William Puntine	10
Lawrence Roe	100		

Besides the above there were the following persons who were pewholders from July 3, 1823, to 1825:

Mrs. Brewer	John B. Roe
John B. Codwise	Lawrence Roe
Lawrence Denton	Ida Rowland
Cornelius Duryea	James Smith
Miss Dawson	Jeremiah Simonson
Mrs. Dyson	Mrs. Bowe
Mrs. Forbes	Joseph Sealy
Samuel Greenoak	John Sproull
Smith Hicks	John Thatford
John Hoagland	John Titus
Mrs. Hicks	Mrs. Tapp
Mrs. Jackson	Thomas S. Townsend
John T. Jones	Mrs. Troup
James Brooks	Jeremia Valentine
Benjamin Kissam	James Valentine Sr.
Henry Kneeland	James Valentine Jr.
Mr. Lyde	Samuel Ward Jr.
Charles McNeill	Nancy Welling
William McKay	Samuel Welling
Andrew Napier	John Welling
Frederick Polhemus	Mrs. Brasher
William Puntine	

Subscriptions for Rebuilding a Church of Free Brown Stone, May 8, 1861.

John A. King	\$1,000	Andrew Napier	\$ 50
William J. Cogswell	250	Martha and Devine Hewlett	100
Dr. George H. Kissam	250	Mrs. Adela Bell	5
Hendrick Brinckerhoff	250	Sarah Maria Van Wyck	100
John C. Stoothoff	100	Martha Kingsberry	5
George Nostrand	100	Mrs. M. G. Johnson	100
Thomas Welling	100	Alexander Hagner	50
John L. Denton	250	Miss Harriet Cornwell	10
Jeremiah Valentine	125	John A. King, Jr.	100
John Skidmore	100	Cornelius Duryea	100
David W. Skidmore	100	William Betts, L.L.D.	250
Peggy and Ann Kissam	100	William J. Sayres	50
Daniel Smith	100	Nathaniel Vanderverg	50
J. J. Brenton and Sons	75	Robert Ray	50
Ann Ely	50	Miss Elizabeth Gelston	25
James T. Lewis	25	Benjamin Curtis	10
Misses Valentine	100	Mrs. Job Jackson	50
James Ashby	25	Charles R. King	25
George N. Codwise	50	Joseph H. Skillman	100
James Weeden	25		
Mrs. Catherine Napier	50		
			\$4,455

Gifts from 1849 to 1894.

GIFTS.

Silver communion tankard	
Silver collection plate	
Baptismal font	
Eagle lectern, memorial to Mary King, 1873	
Silver and gold alms basin, memorial to Catherine L. Eigenbrodt	
Saint Cecilia window, memorial to Theodora Brenton Gardiner..	
Altar book rest	
Silver paten	
Silver and gold baptismal bowl	
Altar cross	

DONATORS.

Ladies of the parish	1849
Miss Rachel Valentine	1861
Mrs. Sarah Rogers King	1862
Miss Cornelia King	1878
.....	1881
.....	1885
Mrs. Adelia Gale	1888
Miss Cornelia King	1892
Miss Cornelia King	1892
Mrs. Harriet Seabury Crane ..	1894

Gifts for the Building of the New Sanctuary, 1901-1902.
(From Treasurer's Report)

Mary Rhinelander King memorial to John A. and Mary C. King	\$7,857.58	Cash	\$ 1.00
Mr. P. K. Meynen	50.00	F. T. Martin	5.00
Mr. Frank D. Denton	50.00	Mrs. F. T. Martin	5.00
Miss J. Gertrude Ward	10.00	C. G. Smyth	5.00
Mrs. Helen L. Hicks	50.00	Mr. F. J. Cogswell	25.00
Mrs. Emily H. Betts	25.00	Mr. Alden S. Crane	25.00
Mrs. Geo. W. Damon	15.00	Mr. Charles M. Hunt	5.00
Miss Virginia Cogswell	4.00	Mrs. Annie S. Hunt	5.00
Miss Eirene Ladd	3.00	Mr. F. D. Andreu	10.00
Miss C. O. Aymar	5.00	Rev. H. O. Ladd	25.00
Mr. J. A. Lodge	10.00	Mr. Lovatt	5.00
Mrs. W. D. Llewellyn	26.64	Mr. C. Blondel	15.00
Mr. W. D. Llewellyn	73.36	Mrs. Goodman	10.00
Cash	10.00	Mr. John S. Denton	200.00
Cash	5.00	Mr. H. A. Johnson	40.00
Miss Gould	2.00	Mr. B. J. Brenton	250.00
R. E. Pond	5.00	Mr. C. C. Napier	150.00
Mrs. R. E. Pond	5.00	Mrs. Julia E. Napier	50.00
C. W. Burtis	10.00	Mr. and Mrs. Charles M. Kirby	25.00
Mrs. Johnson	10.00	Mr. W. S. Cogswell, me- morial	250.00
Miss C. C. Lyon	10.00	Mr. John Alvin Young	250.00
Cash	3.00		

For Decorating Walls.

Mrs. Emily H. Betts	\$ 20.00
Mrs. S. S. Stocking	50.00

Gifts for Memorials in New Chancel and Sanctuary.

Mr. John M. Crane, organ, memorial to Harriet Seabury Crane	\$2,500.00
Mrs. N. M. and Charles Belden, carved seats, memorial to Rev. S. S. Stocking	258.50
Mrs. S. S. Stocking, chancel window, memorial to Rev. S. S. Stocking	
Mr. C. C. Napier, communion rail, memorial to his parents, brothers and sisters	360.50
Mr. James L., John S., and George Denton, pulpit, memorial to ancestors	
Mr. Theodore Johnson, marble altar and steps, memor- ial to Rev. William Lupton Johnson, D. D., ...	400.00

William D. Wood, M. D., memorial processional cross.	
Mrs. Jane Fleury and Charles J. Stewart, two candlesticks, memorial to James Fleury Stewart.	
Mrs. Jane H. Horan, two altar vases.....	
Col. William S. and Mr. Francis J. Cogswell, carved oak reredos, memorial to William J. and Alma Sterling Cogswell.	
Rev. Charles M. Belden, rector's prayer desk, memorial	
Rev. S. S. Stocking.....	
Altar Guild, credence table.....	
Miss Hester J. Boyd, red vestments for altar and pulpit.	
Mrs. Hortense Campbell Lee, violet vestments for altar and pulpit.	
Miss J. Eirene Ladd and Miss H. Virginia Cogswell, two brass vases for the altar.....	
Mrs. George C. Damon, a fair linen cloth for the altar.	
The Altar Guild, a red dossal and a linen surplice for the crucifix.	

Later Gifts from 1896 to 1910.

Altar Linen, from members of the Altar Guild, ...	1896 to 1902
Private Communion Service, given by Mr. and Mrs. Philip K. Meynen, ...	1899
Mrs. R. C. McCormick, St. Paul window, memorial to Richard C. McCormick, ...	1903
Mrs. Mary Sheaff Glover Mills, portrait of Rev. Thomas Colgan, memorial to Mary C. J. S. Hoyt, ...	1903
Mr. Michael Pette, Annunciation window, memorial to Lydia Euler Pette, ...	1908
Memorial to Mrs. Anna Duer Breck, rugs for vestry room, ...	1908
Mrs. William Unwin, quartered oak settle with cushions, furniture for vestry room, memorial to Mr. William Unwin, ...	
Mr. William D. Llewellyn, silver collection plate, ...	1910
Mrs. Mary Wilcockson Llewellyn, silver collection plate, memorial to Mabel Brenton Skidmore, ...	1910

Donations to Grace Church Funds, since 1867.

	DATE.	OBJECT.	AMOUNT.
Walter Nichols	1879	For the Sunday School..	\$ 300
Estate of Keziah Griffin.....	1885	Churchyard and poor of parish	6,500
" " John Napier	1868	Sunday School	500
" " Cornelia King	1897	Woman's Missionary Ass'n	500
" " " "	1897	Poor of parish	500
" " " "	1897	Churchyard	1,000
" " Sarah Valentine	1899	Churchyard	200
" " " "	1899	Church	600
— John A. King and family..	1896	Chimes	1,000
Estate of Mary McFarland....	1897	Parish house fund.....	200
Estate of John Alsop King....	1867	Churchyard	1,000
Heirs of John Alsop King....	1873	Churchyard sales of plots	3,723.51
Estate of Ann Augusta Simon- son	1873	Churchyard	500
Estate of J. Bancroft Davis..	1895	Churchyard	250
" " Mary E. Rowland..	1899	Churchyard	300
" " Susan Pettit	1901	Churchyard	1,000
" " Caroline King	1901	Churchyard	1,000
" " Rachel Ann Speed- ing	1901	Churchyard	50
" " Deborah J. Rhodes..	1904	Churchyard	1,000
" " James Gore King..	1909	Churchyard	100
" " Jenny Cook	1910	Churchyard	100
" " Charles C. Napier..	1910	Churchyard	400
" " " "	1910	Church fund	600
" " Mary Rhinelander King	1910	Church endowment	3,000
Trinity Church, New York, proceeds from sale of lot 68, Trinity Place, specified use	1910	Church endowment	38,052.57
Trinity Church, balance of pro- ceeds from sale of 58 Reade Street	1910		9,771.84

Unconditional Gifts to Churchyard Endowment Fund.

Estate of Josephine Rowland..	1911	Churchyard	400
" " Foster Hendrickson		Churchyard	250
" " Benjamin J. Brenton	1912	Churchyard endowment..	1,000
" " Margaret Thompson	1913	Churchyard	500
Dr. F. Delafield.....	\$100	Mrs. Beverley Robinson	25
Mrs. Horan	10	Mrs. Mary E. Green	26
J. Augustus Lodge	10	Mrs. J. W. Smith	150
Francis J. Cogswell	25	Mrs. C. L. Underhill	150
Mrs. Susan Johnson	100	Miss E. J. Suydam	25
Eliza Suydam	25		
C. E. Butler	50		
			\$846

Gifts to Churchyard Endowment Fund with covenanted
conditions, in perpetuity, 1911.

Mrs. Alice Davis	\$2,000	Mr. Denning Duer.....	100
Miss Ellen King	2,000	Mrs. Nora King Buckley....	25
Mrs. James Gore King	1,000	Mr. Charles King.....	25
H. Van Rensselaer	1,000	Mrs. Anna V. R. Duer.....	25
Mrs. Elizabeth G. Hardy ..	800	Mrs. Charles King.....	25
Mrs. Elizabeth F. King	400	Mrs. Alice Bayard Edgar....	500
Mrs. J. Bancroft Davis....	250	Mrs. Elizabeth Fisher King.	300
Miss Sarah Grace Duer.....	250	Mrs. Frances King Duer....	50
Miss Amy H. Duer.....	250	Mrs. Rebecca Gore Davis...	250
Miss Isabella C. King.....	200	Mrs. Elizabeth Fisher King..	300
Mrs. Eugene Schuyler.....	160	Mrs. Frances K. Ward.....	50
Mrs. Elizabeth V. R. Ells- worth	100	Mr. John Alsop King.....	500

CHAPTER XXI.

Wardens and Vestrymen of Grace Church, Elected Under
the Charter.

	Elected.	Died.
Aymar, Samuel Swift, ...	1851	1897
Baker, Byron D., ...	1911	
Barden, Edward, ...	1794	
Barker, Dr. Charles H., ...	1877	1893
Belden, Dr. Clinton A., ...	1883	1898
Betts, Richard, ...	1761	
Betts, Thomas, ...	1761	1776
Betts, Richard, ...	1808	
Betts, William, LL. D., ...	1840	
Blondel, Charles, ...	1894	
Braine, Thomas, ...	1761	
Brenton, James J., ...	1854	
Brenton, Benjamin J., ...	1811	1884
Brinckerhoff, Hendrick, ...	1842	1865
Brown, Josiah, ...	1799	1814
Clarkson, Levinus, Capt., ...	1795	1812
Codwise, George, Jr., ...	1799	1816
Codwise, George Nelson, ...	1865	1873
Cogswell, William J., ...	1842	1885
Cogswell, William S., Col., ...	1874	
Comes, John, ...	1761	1770
Cornwell, Daniel, ...	1825	1842
Cortelyou, Peter, Col., ...	1808	1820
Crane, John M., ...	1873	1904
Crane, Alden S., ...	1905	
Denton, Lawrence, ...	1821	1836
Denton, John L., ...	1830	1870
Denton, James L., ...	1872	
Denton, John S., ...	1874	
Depeyster, James, ...	1788	1799

	Elected.	Died.
Eigenbrodt, L. E. A.,.....	1817	1828
French, James B., ...	1904	
Gracie, W. R., ...	1840	1873
Griswold, Thomas, ...	1806	1808
Hagner, Henry I., ...	1842	1849
Hagner, Alexander, ...	1861	1880
Hewlett, John, Sr., ...	1804	1812
Hewlett, Isaac, ...	1815	1838
Hicks, George A., ...	1877	1893
Hinchman, Thomas, ...	1761	1782
Hinchman, John, ...	1793	1805
Hicks, Stephen, ...	1810	1820
Hitchcock, Daniel M.,.....	1815	
Hoogland, John, ...	1810	1851
Howell, Robert, ...	1764	1776
Johnson, Martin G., ...	1867	
Johnson, Henry N., ...	1893	
King, John Alsop, ...	1836	1867
King, Richard, ...	1872	1892
Kissam, Daniel, lawyer, ...	1793	1812
Kissam, Daniel, ...	1803	1848
Kissam, Dr. Geo. H., ...	1849	1865
Llewellyn, William D., ...	1902	
Lott, Francis, ...	1886	1896
Mackrel, James, Sr., ...	1793	1812
McNeill, Charles, Sr., ...	1798	1825
Martin, James, ...	1798	1831
Martin, James G., ...	1842	
Meynen, George K., ...	1892	
Meynen, Philip K., ...	1908	
Morrell, James, ...	1796	1813
Motley, John, Capt., ...	1799	
Napier, Andrew, ...	1808	1857
Napier, John B., ...	1865	
Napier, Charles C., ...	1896	1910
Nichols, Walter, ...	1833	1879
Nostrand, Timothy, ...	1806	1831
Nostrand, George, ...	1842	
Oborne, Ernest A., ...	1909	

OF GRACE CHURCH

189

	Elected.	Died.
Oldfield, Joseph, ...		1812
Ogden, Dr. Jacob, ...	1761	1802
Puntine, William, ...	1798	1833
Robinson, Henry B., ...	1868	1874
Rhodes, Abiathar, ...	1813	1850
Roe, Joseph, Captain, ...	1814	1829
Roe, Lawrence, ...	1816	
Roe, Silas, ...	1816	1831
Rowland, David, ...	1802	1821
Rowland, Jonathan, ...	1826	1875
Sale, William A., ...	1808	1856
Sayres, Gilbert B., ...	1903	
Sayres, William J., ...	1869	
Scholey, William	1913	
Sealey, Joseph, ...	1810	1831
Sherlock, William, ...	1761	
Skidmore, John, ...	1804	1863
Skillman, Joseph H., ...	1867	
Skinner, Abraham, ...	1793	1826
Smith, Samuel, Jr., ...	1761	
Smith, Christopher, ...	1788	1805
Smith, John C., ...	1832	1859
Smith, Daniel, ...	1860	1865
Smith, William Wood, ...	1911	
Stoughtenberg, Gilbert B., ...	1912	
Stout, William C., Captain, ...	1832	
Simonson, Jeremiah, ...	1824	1835
Thatford, Joseph, ...	1809	1827
Thatford, John, Jr., ...	1800	1833
Titford, Isaac, ...	1799	
Troup, John, ...	1761	1775
Valentine, Jeremiah, ...	1813	1850
Valentine, Jeremiah, Jr., ...	1850	1875
Valentine, James, ...	1829	1865
Valentine, John, ...	1831	
Valentine, John H., ...	1842	1843
Valentine, Thomas, ...	1849	1872
Vandeverg, George, ...	1857	1860
Vandeverg, Nathaniel, ...	1866	

	Elected.	Died.
Van Nostrand, Aaron, ...	1793	1822
Van Nostrand, John A., ...	1803	1828
Van Nostrand, John, ...	1820	1832
Welling, Thomas, ...	1793	1811
Welling, Samuel, ...	1799	1823
Welling, William, ...	1856	1867
Whitehead, Benjamin, ...	1761	1780
Witherstine, W. C., ...	1914	
Wood, Philip M., M. D., ...	1913	
Wood, William D., M. D., ...	1894	1903
Woolley, Samuel T., ...	1852	



GRACE CHURCH INTERIOR, 1900.
(Photograph by C. C. Napier.)



V

THE RECTORSHIP OF HORATIO

OLIVER LADD, A. M., S. T. D.

1896-1910

RECOLLECTIONS OF THE RECTORSHIP OF THE
AUTHOR—1896-1910.

Rev. Horatio Oliver Ladd was elected by the Vestry to the rectorship of Grace Church, while rector of Trinity Church, Fishkill, N. Y., July 20th, 1896. The members of the Vestry were Wardens William S. Cogswell and John M. Crane, Vestrymen John S. Denton (secretary), Samuel S. Aymar (treasurer), Benjamin J. Brenton, and Messrs. George K. Meynen, M. D., Henry M. Johnson, William D. Wood, M. D., Charles Blondel and Charles C. Napier.

The salary named in the resolution was \$2,000, with the use of the rectory at 62 Clinton Ave. The invitation to the rectorship was accepted, and after the summer weeks had passed, during which the Rev. Canon James H. Smith had charge, the new rector met all the communicants who could be gathered, and officiated for them on the first Sunday in October, having brought his family to the rectory in the latter part of September. His first sermon was from I Cor., viii, 1, "Charity edifieth," and he took for the type of his ministry to this parish the rectorship of the Rev. Thos. Colgan, and his words shortly after assuming the same office: "At peace with the sectaries around us I shall be of a loving charitable demeanor to every persuasion."

The officials of Grace Church had explained the two great needs of the parish to be met if possible by the new rector. One was the enlargement of the sanctuary, and the other the erection of a suitable parish house. To ac-

comply with these, concerning which there were conflicting opinions as to which was the most urgent, it was necessary to gather the scattered members, to revive the interests of the communicants in the sacraments and worship, and to make the Sunday School a better representation, in its membership and spirit, of the real but latent strength of the parish.

There had been in the two previous rectorships a great depletion by death, removals, and neglect of worship. The business life of Jamaica was at a standstill. There was no definite record to be found of the communicants, so many had disappeared from those nominally reported to the Convention. There were sixty-two families on the parish list, which was manifestly incomplete, and the Sunday School, six months without a rector or regular Superintendent, could rally but few classes or pupils. A new superintendent, Mr. W. D. Llewellyn, had taken charge and was likely to be an efficient aid to the recuperating of the strength of this important part of church nurture, but Mr. Llewellyn did not remain as Superintendent, to gather in all the results of the energetic effort he was putting forth for the young.

Cards were issued to be filled out by communicants present and receiving communion. Parishioners were also visited, and by aid of personal inquiries, their names were tabulated. An exact religious census of the town, in which other Christian organizations co-operated, brought remarkable results. About eleven hundred persons in Jamaica were recorded as associated with Grace parish in preference to any other Christian organization. Efforts were made towards more system in the activities of the parish, which was divided into districts, and those who were willing assigned to their respective duties to care for

the various interests of Grace Church. Guilds one after another were organized for those of different ages.

The districting of the parish was not an entirely successful measure, but the guilds performed an important and lasting part in the strengthening of the parish.

The musical part of the services was already inaugurated, and the work of the choir made more attractive by special musical services, as well as in the usual offices of the Church liturgy.

In the first year of this rectorship, there passed from the earthly life two parishioners, who had been of the few oldest and most active members—Mr. Samuel Swift Aymar, vestryman and treasurer, died May 10, 1897, and Miss Cornelia King the previous year, Dec., 1896.

Two more useful and respected persons could not have been taken from the Church's life in Jamaica. The Vestry, who were intimately acquainted with Mr. Aymar, gave testimony entered upon their minutes, May 14, of his high worth and their affectionate regard:

"On the removal by death from the membership and from the offices of vestryman and treasurer of this Church, of Samuel S. Aymar, we recognize the loss of one whose life gave evidence of his unfailing devotion to the interests of this parish. Always a Christian, he was diligent, prompt, and upright in business relations, and faithful to his many trusts. A gentleman in the kindness and courtesy of his dealings with those whom he met, he was pure in heart as he was in speech. Charitable in spirit, he was a friend to all. A communicant of the Church for nearly fifty years, and a vestryman for nearly thirty-five years, by the constancy of his faith and the innocency of his life he has left an example worthy of emulation."

Miss Cornelia King was stricken by apoplexy the day preceding the first Thanksgiving Day of the rector with his people, and lay unconscious till her death a week after. She was the eldest daughter of Governor King, whose memory she venerated, and whose virtues she continued in her life in the Church and diocese. Her charities were constant, her influence positively Christian, her spirit lovable, and its expression forcible and rugged. Her leadership among the women of the Church and diocese was accepted for its faith, wisdom, generosity and devotion to the Church, while her station in society gave her unquestioned influence in the larger growth of its charitable institutions and missionary work. Bishop Littlejohn said of her in his convention address:

“As President of the Board of Associates of the Church Charity Foundation and President of the Board of Managers of St. Phebe’s Mission House, she labored incessantly to increase the support and to extend the usefulness of both. There was no charity or mission in the diocese that did not command her sympathy, and when needed her active help. There was much in her work, her life and her character that recalled many of the Godly women who figure in the gospel narratives and in the epistles of St. Paul. She was called from us at a ripe old age, and after a brief illness, leaving behind a blessed memory and carrying with her the love and veneration of all who knew her.”

A few months before this rectorship began (in 1896), Rev. Samuel T. Stocking passed away at the advanced age of eighty-six years. He finished his life in the large mansion on Clinton Avenue where for some years he maintained a boys’ school in retirement from the duties of a parish priest in what is now Massapequa, Long Island,

and of which church he was made rector emeritus. He and his devoted wife were prominent members of Grace Church parish, and kindly remembered by many pupils who had come under his training there, and in St. Mark's Hall, a school which he established in 1850, in West Orange, adjoining St. Mark's Church, where he was rector from 1851 to 1861. To the last he was a staunch defender of the faith, order and worship of the Church, of very positive convictions which he was fond of discussing with others, who were able to defend their own. Bishop Littlejohn said of him:

"His character, like his bodily frame, was solid, well-proportioned and weighty. It implied rather than expressed decision of will and energy in action. The power to deal heavy blows and to lead feebler natures was evidently in it, but this power was by the innate gentleness and courtesy of his disposition subdued into a silent partner in the business of life.

"Though he lived well on towards the close of the nineteenth century, his habits of thought, his view of the world about him, his criticism of conduct and manners, his bearing in society, his ideals of life and character, his theology and style of preaching, the books that he read, the authorities that he consulted, his pastorate of souls, his mode of working a parish, all belonged to the first half of the century. * * * He died in the faith and fear of God's holy name, and he left behind him the memory of a character and a career which those who knew him best will long cherish with loving interest."

The Rev. Beverley Robinson Betts, who passed the greater part of his life in Grace parish, entered into the rest of Paradise on Whitsunday, May 21st, 1899, in his

72d year. He was born in Greenwich Street, New York City, the son of Justice William Betts. He was descended from Lord Stirling, who inherited his title from the Scottish Earl Stirling, and was major-general in the Army of the Revolution, having had command of nearly all the forces of the army under General Washington. His mother was a Miss Robinson, granddaughter of Col. William Duer, and her grandmother was a daughter of Lord Stirling. Mr. Betts' ancestor, Richard Betts, settled in Massachusetts Bay Colony in 1642. Mr. Betts lived on a large ancestral estate in Jamaica, called Merriwood in late years, having married, October 6, 1892, Miss Emily Henrietta Nisbett, the daughter of an English clergyman, Rev. James Nisbett.

Rev. Beverley R. Betts was a clergyman of marked literary tastes, and wrote articles for various church reviews. He had means to gather a large library, of special value in its biography and genealogical character. He left a voluminous genealogical history written in the clearest script. He was an authority also in heraldry. He was librarian of Columbia University for fifteen years.

As a clergyman he was self-denying, devout, and diligent, occupying the rectorship in Woodsburgh, Long Island, five years, and at Maspeth seventeen years, from which he resigned in 1865, and came to the old homestead in Jamaica, where he lived as a retired minister and an honored member of Grace Church and Parish. Mr. Betts was devoted to his father during years of his affliction, and gave a beautiful example of filial piety to the community. He was kind, gentle, loving, always seeking peace and was truly a Christian gentleman. Reverend Doctor Charles Olmstead and Rev. George Houghton assisted the rector in the funeral services at Grace Church.

Two members of the King family should have their memorial in this rectorship, yet they for many years were not residents of Jamaica. Hon. John Alsop King and his daughter, Miss Mary Rhinelanders King, were connected with the Church of All Saints in Great Neck, L. I., near which was their home; but they visited Grace Church stately at Christmas and Easter communions, thus renewing their associations with their ancestors.

Their names are perpetually linked together in Grace Church, through the memorial sanctuary erected as the gift of Miss Mary R. King to the glory of God and the loving memory of her parents.

Hon. John A. King, the grandson of Rufus King, was born in Jamaica in 1817, was graduated at Harvard in 1835, studied law and was admitted to the bar, and for a while practised law in New York City. He was the Republican Presidential elector in 1872 and a State Senator in 1871-75. He was the President of the New York Historical Society, a member of the St. Nicholas Society, the Metropolitan Museum of Art, and the American Museum of Natural History. Senator King, as he was called, was a generous and constant supporter of Grace Church, and he was buried in Grace Churchyard. The services, held in St. Thomas' Church, New York, were attended by Bishops Leonard and Worthington, and the Rev. Dr. George Williamson Smith, President of Trinity College. A prayer was offered by his rector, Rev. Kirkland Huske, at the committal, and a large number of Mr. King's family, relatives and friends in attendance in the churchyard cast flowers in profusion upon the grave of one of the most distinguished sons of Jamaica.

Miss Mary Rhinelanders King emulated the virtues of her beloved Aunt Cornelia, through whose example she

was early led to that wide and tender sympathy which made her one of the church's constant and most generous benefactors. She inherited a large fortune, which was distributed with a rare sagacity; a gracious readiness, an unheralded charity characterized her, and her lovely and far-reaching benevolence extended to friends and strangers, to educational institutions in her own and foreign lands, to hospitals and orphanages, to the poor and distressed, and to the farthest limits of the missionary fields of the world. Her cheerful spirit refused to yield to many prostrations of health, and in her last wasting sickness of many months, she made one of the most remarkable wills that ever devised a large fortune. Miss Mary King was active in all the societies of the diocese in which women had the direction and a liberal supporter as well as wise manager of their executive affairs. She was specially beloved by the church and community where her religious life was begun and stimulated in the remarkable family to which she belonged.

Among her benefactions are the memorial to her parents in the building of the new sanctuary, vestry and choir of Grace Church in 1901, and the complete furnishings and surgical appointments of the operating room of Jamaica hospital. For ten or twelve years the archdeaconry of Queens and Nassau and the parish committees received her hearty support.

The tributes of her former rector, Rev. Doctor Smith, to both her father and herself at the consecration of the sanctuary may well express our gratitude for the service of God manifested in such lives.

Mr. Benjamin J. Brenton was a lay reader in Grace Church for nearly fifty years. A native of Jamaica, he

belonged to a family who had been staunch churchmen and supporters of Grace Church from 1835, when their ancestor came from Rhode Island to Long Island. Mr. Brenton held a confidential business position in New York all his life, remaining in the same concern until he was retired a few months before his decease. He also assisted his father and brother in the conduct of the Long Island Democrat, and developed literary tastes in editorial work. He was an intelligent reader of books, and a guide, for many years, to others who were associated with him in the Chautauqua courses, and other reading circles. Mr. Brenton had a social disposition and many friends in the church and community. His hand was always ready to dispense a wise charity and to aid in church activities and improvements. He became vestryman in succession to his brother, waiting many years for his opportunity, and he died the oldest member of the vestry, where he had served the church twenty-seven years. Mr. Brenton sent to the rector, under date of Dec. 12, 1904, this statement of his connection with the establishing of missions of Grace Church, at Richmond Hill and Queens, which are now prosperous churches:

"I have no exact data to go by in relation to the establishing of our mission services at Richmond Hill. It was in 1866 or 1867, that the Rev. Thomas Cook, first assistant minister to Rev. Doctor Johnson, and afterward for a while minister in charge at Grace Church, commenced services at Richmond Hill. They were first held in the station house of the L. I. R. R. I took charge in alternating Sundays, sometimes Theodore J. Cogswell, also a lay reader of Grace Church, took my place, while I went to help along the Queens mission, which Mr. Cook was carrying on with the assistance of Mr. Cogswell. When Mr.

Cook was appointed to the charge of missions in Suffolk County, I was left nearly two years in sole charge of Richmond Hill mission, whose services were then held in an upper room over a carpenter shop. The room was fitted up for our use like a chapel. In 1872 the Rev. George Williamson Smith was called to Grace Church, and he with me alternating kept up the services until they were strong enough at Richmond Hill to set up for themselves."

Mr. and Mrs. Brenton reared four children, two of whom survived their father, Mrs. MacDonald, and Rev. Cranston Brenton, professor of English Literature in Trinity College, a distinguished and eloquent preacher of the Diocese of Connecticut. He has very recently been called to the secretaryship of the Education Department of Church Missions in New York. His father died after a protracted illness in his home in Jamaica in 1911.

In the first six years of this rectorship there were five changes in the leadership of the choir: Mr. F. E. Hopkins was succeeded by Mr. Ernest T. Winchester. After him came Mr. N. Kimberley Ferris, who was followed by Alger E. Weeden and Henry G. Spiller of White Plains. There was an impetus given to the choir by each of these musicians, and the great musical compositions presented on feast days and at special seasons of Christmas and Easter-tide secured a remarkable attendance from the community, which not only filled the church but sometimes exceeded its capacity. This, however, was an annoyance to some of the conservative members of the Vestry and Church, who were rather exclusive in their ideas of the proper uses of a church building.

The Altar Guild of Grace Church was organized in Nov., 1897, and a constitution and by-laws adopted as a perma-

nent institution of the Church. The rector and six members were present at the first meeting, and the officers elected were Mrs. Philip K. Meynen, directress, Miss Virginia Cogswell, sub-directress, Miss Annie K. Cooke, treasurer, Miss Elizabeth Brenton, secretary. All Saints' Day was adopted as their anniversary day for a Corporate Communion service, and regular monthly meetings were held. The following year, in July, 1898, Mrs. Meynen resigned, and Miss Cogswell was elected directress, which office she held for this whole rectorship, and continued into that of Rev. Mr. Homans. The care of the altar linen, vestry room, altar hangings, decorations and furnishing of needed articles and appointments devolved on this very important guild. An appropriation was annually made for their use by the Vestry, and many private gifts secured by the members for the enlargement and beautifying and perfecting of altar service, and an orderly and reverent celebration of the Holy Communion. All the saints days and greater festivals of the Church were maintained by the members of the guild with other communicants. Among the associate members who became liberal contributors to the work were Mrs. Sarah S. Stocking, Mrs. Martin S. Rapelyea and Mrs. Philip K. Meynen.

During the first five years some of the most active, constant and efficient members of the guild were Miss Eirene Ladd, Mrs. F. T. Martin, sub-directress, Miss Josephine Stehlin, and Mrs. Theodore R. White. Miss Ladd continued an indefatigable member through the whole rectorship. Miss Elizabeth Brenton became till her last illness the efficient and zealous secretary of the Guild.

One of the most important efforts of this guild was to get stated gifts of flowers through the year, memorial of departed communicants and friends. Mr. C. C. Napier,

Mrs. Beverley Betts, Mrs. S. S. Stocking, Miss Nesbitt, Mrs. Andreu, and several others were the first regular contributors in this way, under the direction of the guild, to the services of the church, and a handsome white altar vestment, a pulpit hanging, a litany desk and a private communion service for the use of the rector in his visitation of the sick were gifts, the products of their handiwork or incited by the early efforts of the members of the Altar Guild.

The St. Cornelia Flower Guild was organized on the 17th of June, 1897, with 14 members. It was named in memory of Miss Cornelia King, a lifelong member of Grace Church and a conspicuous friend and promoter of charities in the diocese. It was intended to interest very young girls in charitable work, and train them for larger activities of this kind. The special purpose at first of this guild was to send flowers to the tenement districts in the crowded city, taking a little sunshine to the lives of the people there. The members met and made flowers into bouquets which were sent to the Fruit and Flower Mission connected with St. Michael's Church, Brooklyn. From its first organization till Oct. 28th, the first year, 1043 bouquets were sent.

Then a Christmas box full of clothing, candy and toys was sent to Tennessee and Virginia, to schools for colored and white children. During Lent a box was made up of night-dresses, scrap-books and bedding for the little patients of St. Giles the Cripple, Brooklyn. For several years such work was continued, and programs of music and recitations and talks carried out for the interest and instruction of the workers and older people of the parish. The membership increased to thirty-five or forty, and the members became active in the older guilds. The officers

in charge were Miss Florence Detheridge, the Misses Simonson, and other members of the Kings Daughters. Misses Edna N. Baker, Ethalinda Jackson, Florence and Frances Andreu, Miss Lillian Smyth, and Anna Margaret and Isabel Morris were some of its most active members.

The Sunday School had at this time two efficient officers in Albert B. Purchase, secretary, and Clarence A. Purchase, librarian. The former was an active member of those organizations which looked towards a larger influence of the Church, and continued a valuable help in its extension for several years, until, broken in health, he removed to Arizona with a young wife, only to return a few years after to die in Jamaica, his native town. He was a lawyer by profession and a progressive and earnest communicant and citizen.

The assistance of Mr. Roeliffe H. Brooks, who was appointed Oct., 1897, as lay reader and superintendent of the Sunday School, and a visitor representing the rector in the homes of the people, contributed largely to the revived activities and guild work. Mr. Brooks was a student in Columbia University, and gave part of his time to these ministrations. He undertook, at the rector's request, the organization of the Parish Sunday School Guild, having the interests of the Sunday School as a special care, while also in charge of the Cathedral mission at Dunton. This guild was organized in and held its meetings at the home of Miss Hester Boyd, who became for several years its recognized leader, assisted by committees of young women, and young men also, who provided entertainments of a literary and historical character, with tableaux and short plays, followed by refreshments. The Christmas and Easter festivals took on a new life and popularity under their management, and also the annual excursions

of the scholars and members of the parish. The school filled to its entire capacity the school building in the third year of this rectorship. Mr. Brooks continued for several years to assist the rector. After taking a full course of study and graduating from Columbia University and the General Theological Seminary, he became a popular assistant at the Church of the Messiah in Brooklyn, and after his marriage was elected to St. Paul's Church, Albany, where he is still a loved and successful rector, with a large and increasing influence, especially among men.

The Sunday School Guild to which he was devoted in its first and most difficult years, became in the course of this rectorship the Grace Parish Social Guild, which, with nearly one hundred members, grew to be the most important guild for all the social and material growth of Grace Church, with a systematic organization, and a responsible official board.

Mr. Brooks also reorganized the Boys' Club of Grace Church, in March, 1900. This he conducted for several years, awakening the interest and enthusiasm of the boys, who were wisely led by him in their athletic sports and assisted in their literary and musical entertainments.

The rector had instituted during the first year a parish paper, Grace Church Chimes. Assisted at first by the Vestry in the expense of its publication, it was afterwards mainly supported by village advertisements. The Sunday School Guild undertook for two years the cost of printing and the distribution of the Chimes, which was edited and conducted by the rector. Afterwards the entire responsibility of this paper returned to the rector, who, being assisted by Misses Eirene Ladd and H. V. Cogswell, published it till the close of the rectorship in 1909, and

made it self-supporting through subscriptions and advertisements. The Chimes was published monthly ten times a year, and made when bound a large quarto volume.

The Chimes was a valuable instrumentality of this rectorship, and continued to its end. The rector was aided in its publication by the secretaries of the guilds, who contributed their annual reports, and among the special contributors was Miss Phebe Hagner, whose papers on past events in the parish, the Ladies' Missionary Society and the Sunday School preserved valuable material for this history of Grace Church. Miss Elizabeth Brenton, a woman of fine literary taste, sent interesting reports of the Altar Guild work. The rector furnished the principal part of each issue, preserving the current history of the parish life, with special sermons and addresses affecting its spiritual and material activities.

By January 1, 1899, a Directory of Grace Parish was completed and published by the rector in the Chimes, and afterwards as a separate manual for free distribution.

The communicants had increased so as to number 315. Besides these there were names of 100 other single persons or heads of families connected with the parish. There were 65 pew-holders, some of whom had but one or two sittings. The Sunday School numbered 19 officers and teachers and 175 scholars.

But a year after, Jan., 1900, the number of communicants whose names had been thoroughly revised and identified was 320. The families represented in the congregation numbered 325. The number of baptized persons in the parish was 660, and the Sunday School had a total of 163 members. The income for all objects of Church expenditures, including charities, was \$6,095.80. Included

in the work and influence of this long established church, whose parish limits were so largely extended in its original foundation, were now eight Episcopal churches and missions holding regular services, gathered and organized from Grace Parish since 1872.

On the last Sunday in the century the rector of Grace Church said to his congregation:

"The century closes on this its last Sunday with a hopeful vista opening up before this Church as before our nation and the world. From the efforts and failures of the past we have learned some wisdom concerning what shall promote the prosperity of this Church of Christ. It is not only staunch churchmanship, but self-reliance; not only steadiness but activity; not only piety but progress; not only conservatism but liberality; not only steadfastness and patience, but faith and enterprise which laying hold of opportunity, put forth the requisite energy to gain the confidence of men and the blessing of God.

"We have come to a new century of human achievement, the fitting and necessary preparation for which by the Church must be material enlargement and intellectual and spiritual energies commensurate with the greater capacities of mankind and the development of aggressive forces for the conflict of sin with righteousness."

Grace Chapter of the Daughters of the King, organized Nov. 20, 1899, with seventeen members, the Junior Daughters of the King, and the Crown Circle of the Kings Daughters, were, during the whole of this rectorship, guilds which were specially active and faithful to their principles. The first two were organized in Grace Church to promote personal devotion and give aid to the rector in influencing strangers and others to attend the Church ser-

vices. They held meetings for prayer and instruction in Christian living, and put their Christian motives to test in aiding charitable work. The Juniors were under the direction of some of the older guild, and were brought to their sense of responsibility and duty in keeping their vows of baptism, and confirmation. Thus those who were sponsors could draw their spiritual charges to the avowal of their own faith and obedience to the word of God. Under a few faithful ones who kept their membership in view in all their Church relations, these guilds flourished. Their influence extended to other activities. They were tried and faithful and successful teachers in the Sunday School. Miss Port, Mrs. Martin, Misses Augusta and Sadie Simonson, Miss Comellas, Miss Gertrude Gale, Miss Aline and Miss Bessie Osborne, Miss Pauline Cogswell, and Miss Amy Wiltsie were most efficient workers.

The Circle of the Kings Daughters, choosing especially charitable work, sent many boxes of clothing to hospitals and schools in the mountain districts of the South and West. They became finally the branch of the Jamaica Hospital Relief Society, and worked specially for its support. This Circle included in its membership many married women of the active families of the parish, and was efficient in good works.

These guilds were specially helpful in training workers for the nurture of the young in the Sunday School. The Primary Department of the Sunday School was a field for such important Christian work. Its most flourishing periods were under those who, like Miss Hester Boyd, Miss Augusta Simonson, and Miss Gertrude Gale, were among the most prominent in the activities of the Daughters of the King, and the Kings Daughters, while the Intermediate Department was directed by the older married women,

Mrs. Lilian Ladd Church, Mrs. Philip Meynen, and Mrs. Wm. J. Ballard.

In the years immediately following the beginning of the twentieth century, the Parish Social Guild was an evolution from the Parish Sunday School Guild, which organization had a two-fold purpose, business and social. The business part was devoted to the building up of the Sunday School, the publishing of a Church paper, the furtherance of the Parish House movement, and other Church work. The social part was furnished by the meetings which were held twice each month. The members came together at these times to transact the business of the guild, after which an entertainment of music and recitations and light refreshments was given. Any member or teacher of the school might become an active member of the guild, while all others interested in the work could become associate members. The guild in a few months had 36 members, of whom 26 were active and ten were associates.

Gradually the other people were drawn to the meetings and membership. The entertainments became more elaborate, historic tableaux, in which young and old joined, amateur plays, physical exercises by classes from the public schools, dramatic readings and pantomimes, occasional addresses with illustrations by pictures or acting, songs by musical unions and charades interested young and old, while, in the hour given to refreshments, the social spirit was cultivated, and strangers and newcomers into the parish were made acquainted with older parishioners.

The canvassing of the parish was the duty of one of the committees that proposed new members; the conduct of Christmas and Easter festivals and of raising of funds for the furnishing of a parish house, and the entertaining of

archdeaconry and other diocesan meetings, came to be the province of a guild numbering nearly one hundred members, and directed by the most intelligent and active women and a few men co-operating with them. It would be ungenerous to individualize when so many were thus actively employed as presidents, but two or three churchwomen were year after year employed in superintending and appointing committees and directing the multiplied activities of this most useful guild, which became the leading factor of social growth and unity in the parish.

All would ascribe its success in large measure to the efforts of the earlier presidents, Miss Hester Boyd, Mrs. Kate P. Blanchard, Mrs. Philip Meynen and Mrs. George Meynen, and the secretaries, Miss Florence Detheridge and Mrs. John Higgins, and Mrs. George Morris, Miss Catherine Aymar, the Misses Osborne and Simonson, and Miss Port of the Normal School.

Mrs. Dr. Belden and Mrs. Wm. C. Baker opened their spacious houses to musical entertainments of the guild, where refreshments were served, and sums of money collected to buy a piano for the future Parish House, which was loaned and used by the Sunday School for many years.

An opportunity for Grace Church to co-operate with other churches in Jamaica and surrounding villages, in a work of Christian humanity and patriotism in the summer of 1898, brought together their active workers in caring for the sick and wounded soldiers transported from Cuba in the Spanish-American war. The Jamaica Hospital Relief Society was organized to relieve the hospital authorities from the great care and expense involved in such a humane work. On Long Island were located two great camps of United States soldiers of this war, Camp Black

at Hempstead, for the concentration and instruction of volunteer regiments and recruits from the Eastern states, and Camp Wycoff at Montauk, to receive the sick and wounded brought back from the West India Islands and malarial districts of the South. There were at times 10,000 to 20,000 soldiers in each camp. A great military hospital camp was inaugurated in a few weeks at Montauk Point, where steamboats and transports landed direct from Cuba the fever stricken and wounded soldiers.

Thousands lay in long rows of hospital tents, sick and dying and exposed to infection from innumerable flies and insects, that filled the hot tents. The water was also a detriment to health or recovery. These soldiers died by scores and hundreds every day, and the burying ground opened on the Point—swept by the Atlantic breezes—was rapidly dotted with wooden headboards.

There was a call to distribute these invalid and dying soldiers into the hospitals in the seaboard cities along the Long Island Sound, and in New York and New Jersey.

The Jamaica Hospital Board surrendered temporarily their new building on New York Avenue and facilities for nursing to the Jamaica Hospital Relief Society, which men and women of all the religious societies in town joined, contributing to its funds. They also offered and gave their personal services to the Society to nurse and care for thirty-four patients first brought from Camp Wycoff, and subsequently to another installment which filled the Hospital to its utmost capacity.

The officers of the Jamaica Hospital Relief Society were president, Rev. H. O. Ladd; secretary, Richard W. Rhoades; treasurer, Stanley Jordan; vice-presidents, Mrs. Clinton A. Belden, Mrs. W. E. Everitt, Mrs. Lewis L. Fos-

dick, Mrs. Edwin Richmond, Mrs. Feodor Bernhardi, Mrs. T. J. Flynn, Mrs. T. W. Lewis, Mrs. Franz Hartig. Executive Committee, chairman, J. Browne, Jr., Mrs. Manning Smith, M. D., Mrs. W. E. Everitt, Mrs. L. L. Fosdick, Mrs. C. A. Belden. Committee on Volunteer Aid, Mrs. Manning Smith, M. D., Mrs. Philip H. Remsen. Committee on Sustenance and Clothing, Mrs. Charles H. Harris, Mrs. R. Purchase, Miss Maude Ryder, Miss Carey, Mrs. F. E. Detheridge.

Miss Gale, the president of the Hospital, Mrs. Harris and Mrs. Remsen of the Trustees and the whole medical staff directed by Dr. Geo. K. Meynen, the Chief Surgeon, gave unwearied effort, and there was a gratifying harmony between the management and voluntary helpers. Mr. J. Browne, assisted by the firemen of Jamaica, attended daily to the arrangements for supplies, transfers and night watching. Rev. Dr. Ladd superintended and effected the transportation from Camp Wycoff, and the co-operation with the medical authorities there.

When the hospital seemed full, one Sunday evening, twenty-five additional patients arrived, and were disposed of, severely testing the skill and patience of those in charge. The citizens of Jamaica and Richmond Hill, and Hollis and Queens contributed liberally with supplies, and the churches made offerings, which were increased by private gifts of individuals.

Some of these soldiers were very sick, others convalescent from malarial and typhoid fevers. Not one patient died, in the three or four months that the hospital was thus used. The soldiers were mostly members of the U. S. Cavalry regiments, that had been in the battles and trenches around Santiago. They showed their gratitude

in many ways. Extra trained nurses were provided with the voluntary ones, who served in this emergency.

Mrs. Eldora Ward, the superintendent of the hospital, directed with skill the volunteers who offered themselves from the homes and churches of Jamaica. Those who served for Grace Church, in this capacity as nurses, were Miss Gale, Mrs. Kirby, Mrs. Detheridge, Mrs. George K. Meynen and Miss Pauline Goodman. From other congregations Misses Alma Chadwick, Alice Carey, Eva Ham, Maud Pace, Leila Chapin, Kittie E. Lampman, Louise Baker, Mrs. Wm. E. Everitt and Mrs. Jesse Brown, Jr.

The attendants in care of sustenance and diet were Mrs. C. K. Beldin, Mrs. F. F. McClintock, Mrs. Manning Smith, M. D., Misses Luckey and Gertrude B. Browne.

Dr. H. S. Harris, chief surgeon of the Cavalry Division Hospital, Montauk, and the chairman of the Committee of Military Affairs at Washington for President McKinley, wrote letters, expressive of their appreciation and gratitude for the work done by the officials of the Society, and the citizens. There were in all fifty-eight under their care for several months.

An accurate account of the receipts and expenditures was kept by the Executive Committee, and by request reported afterwards with vouchers to the War Department at Washington, from which was received over \$850 in reimbursement, of which was expended about \$350 in providing an X-ray apparatus for the operating room, and the remainder was given to the building fund of the Hospital for the new addition made to it. A complete list of the soldiers, their regiments and residences was printed in Grace Church Chimes, and is preserved in the bound vol-

ume of this church paper in the Memorial House of Grace Church. It is also here given.

The names of the soldiers who have received care in the hospital, nearly all of whom have come from Montauk army hospitals and most of them from cavalry regiments, are:

Ernest Dickhert, Troop F, 9th Regt.
 James Snow, Troop F, 1st Regt., ...Gloversville, N. Y.
 Charles Jones, Troop K, 6th Regt., ...Rome, Ga.
 James Roach, Troop B, 3rd Regt.
 Robert Neppert, Troop K, 1st Regt., ...New York City.
 Charles Huston, Troop F, 1st Regt.
 Harry Taylor, Troop F, 1st Regt., ...Chicago.
 Roy Linville, Troop F, 2nd Regt.
 Ira C. Thompson, Troop G, 6th Regt., ...Philadelphia.
 J. N. Hepburn, Troop C, 1st Regt.,.....Hopkins, Mo.
 B. F. Gambrill, Troop B, 1st Regt., ...New York City.
 Daniel Shelley, Troop G, 6th Regt., ...Philadelphia..
 Edward T. Bennet, Troop C, 1st Regt.,.....Chicago
 John Newman, Troop M, 1st Regt., ...Huntington, Tenn.
 Edward Johnson, Troop M, 1st Regt., ...Bowling Green, Ky.
 George Fidler, Troop K, 3rd Regt., ...Princeton, Mo.
 Henry Millar, Troop M, 10th Regt., ...Louisville, Ky.
 Otto Vockroth, Troop C, 1st Regt., ...Scranton, Pa.
 Clarence D. Baker, Troop G, 1st Regt., ...Chicago, Ills.
 Thomas Davis, Troop G, 6th Regt., ...805 2d Ave., N. Y. C.
 Hugh Hunt, Troop M, 1st Regt.
 Arthur Hoefer, Troop D, 2d Regt., ...Kildare, Oklahoma.
 Shirley Beard, Troop K, 2d Regt., ...Louisville, Ky.
 Chris Fennern, Troop A, 1st Regt., ...Davenport, Ia.
 Thomas Cox, Troop B, 1st Regt., ...Troy, N. Y.
 James J. Rhodes, Troop B, 3rd Regt.
 Edwin C. Bracht, 2d cavalry, ...Fort Smith, Ark.
 Robert Stehr, Troop A, 3rd Regt., ...Canton, O.
 Charles H. Seavey, Co. E, 21st Ill. Inft., ...Dannemora, N. Y.
 David Crews, Corp. Co. G, 20th U. S. Inft., ...Taswell, Ind.
 William Hendron, Sergt., Co. I, 1st Ill. Vol., ...Chicago.
 Paul J. Spillane, Co. B, 9th Mass. Vol., ...Boston, Mass.

Charles Sliney, Co. B, 9th Mass. Vol.,.....Cambridge, Mass
 Albert F. Wesbay, Co. F, 2d Regt. N. Y. M., ...Ozone Park.
 John J. Meyer, Co. M, 201 N. Y. V., ...Dunton.
 Frank Koph, Co. F, 7th U. S. Inf.,.....Buffalo

There were at least four men from Grace Church who entered in the service of the United States in the Spanish-American war: George A. Stevens, of Co. A, Forty-seventh Regiment of Infantry, enlisted Sept. 16, 1899, at the age of 18 years, was in eight engagements in Southern Luzon, and had a record for continuous service of one year, 9 months and 17 days, as "honest, faithful and character good." He died in less than a year after his return to Jamaica.

Charles G. Smyth enlisted in the 201st Regt., N. Y. Volunteers, and served during the war. He was adjutant clerk at Camp Black.

Harry F. Reed enlisted and became first sergeant, Co. F, 201st Regt., N. Y. V. He was in active service in the Philippines; was promoted to be second lieutenant, enlisted in the U. S. Infantry, and rose to the rank of captain in the regular army after an honorable career in the Philippines.

George E. Cogswell enlisted in the U. S. Auxiliary naval service, where he remained till the close of the war. All of these were former members of Grace Church Sunday School, three of them communicants of the church. Messrs. Smyth and Reed were also members of Grace Church choir. Mr. Stevens was confirmed by Bishop Burgess shortly before his death.

On July 31, 1906, entered into life eternal Miss Harriet W. Cornwell from her home in Grove St., at the age of 85 years, 6 months. To no one were the memories and the



GRACE CHURCH, JAMAICA.
Interior, 1906.
(Photograph by C. C. Napier.)

prosperity of Grace Church more dear or prayerfully cherished. She had held a singular position in the parish. Identified with it from childhood, she belonged to an old Long Island family, and was esteemed and loved by numerous friends and citizens. She was the oldest communicant of Grace Church for several years before her decease. Miss Cornwell was left early to give loving care to others. She maintained a widowed mother and invalid sister, and filled a mother's place for five orphan nieces and nephews. Accepting these cares cheerfully, she carried on a millinery and fancy goods business in the center of Jamaica until she was eighty years old, and it was a blessing to her patrons to meet her and encourage her. No one was in need, or sickness or affliction, who escaped her notice or failed to be made known to those who could come to their aid. Her spirit was benevolent and charitable, and her regular attendance at church for many years kept her in touch with its life and inspired her prayer and deeds for its prosperity. Her last protracted illness proved her patient submission to her Heavenly Father's will. Kind and loving hands ministered to her to the last, and her works follow her, while she has entered into the joy of her Lord.

CHAPTER XXI.

The Parish House, Enlargement of the Sanctuary, Local Missions, Bishop Littlejohn.

The celebration of the two hundredth anniversary of the organization of Grace Church had already been proposed as a time when there should be some worthy gift of the people to the service of Him who had wonderfully sustained her in all her poverty and trials and struggles to maintain the principles of the Anglican Church. The rector had in many ways kept his project of a parish house in the mind of the people. In November, 1898, he had made a direct appeal to the congregation and parish, in an article in the Chimes, which so fully set forth what the aim of such an undertaking was, or should be, that it was prophetic of what was destined to be accomplished in a later rectorship.

This is such a justification of what the people did afterwards attempt to do, that it is here preserved.

THE USES OF A PARISH HOUSE.

[From Grace Church Chimes, November, 1898.]

There is often an indefinite idea of the uses of a Parish House which this article will try to make clear.

It should be understood that our Episcopal churches have, rather more than other Christian bodies in America, taken upon themselves the character of institutional churches.

If a church was, as it used to be, simply an organization for religious services, it would have no need of any other building than a house of worship. Two hundred years ago, when Grace

Church was founded, there were no missionary societies in America for the extension of the church in other countries and in our own. There were no local missions, no Sunday School instruction, no guilds to clothe and feed the needy, no industrial schools, no efforts to bring youth together away from secular temptations, for exercise, recreation, and mental and moral instruction under the control of the church.

But Christianity has entered into a larger sphere of influence, and interprets the spirit of Christ's words and efforts to save men, as designed to give them sound minds and bodies, with a Godlike character, and to promote purity and happiness in social relations. The Church has therefore awakened to the larger enthusiasm of Sunday School assemblies, and fosters brotherhoods, guilds and social unions.

Hence our Churches have need of facilities for these works as much as for worship. There are those in every congregation who forget that in our country and age every generation has a broader and higher education than the previous one, and their needs and tasks are to be met by the Church in a way which corresponds with their advanced culture and associations.

A parish house therefore includes a large assembly room for Sunday School, missionary and ecclesiastical conventions, and for other purposes than worship. These are entertainments of a healthful nature, lectures, concerts, social re-unions of a large congregation. These frequently recur in a church of historic standing and central location in a city and diocese like Grace Church. The furnishings and embellishments of such a room make it desirable for the use of the community. These should be commodious and comfortable, and tasteful as well as churchly in character.

A gymnasium in a parish house gives a room for the active exercise and diversions of the young of both sexes, so as not to interfere with the order and decorum of the larger assembly room. The fees for regular attendance go far to support a gymnasium.

The guild rooms for the missionary society with their store rooms for material and the products of their labor are important features in a parish house. The brotherhood and Knights of Temperance rooms, the library and reading room provided with books and magazines and papers give attractions of a home-like character to

those who are willing to avoid saloons, and would cultivate a fondness for reading and study. The rector's room and reception room for parishioners make him accessible to the many who seek and need his counsel, aid and services. To these are added, when convenient, industrial school rooms and dispensaries for the poor.

There is one part of the parish house which is peculiarly the care and pride of the women—the kitchen and refreshment rooms where they can attract and interest their families and friends, and show Christian hospitality to brethren and strangers of other localities.

Grace Church, with such a parish house as this twenty years ago, would have added very largely to her numerical and financial strength today. The approaching bi-centenary of our church in 1901 is a point at which every well-wisher for Grace Church will aim to have these and an enlarged church building accomplished. It is a work urgent now to begin, that it may be finished then. It is a work of intense interest to all who shall engage in it. It is peculiarly a work for women of the congregation to undertake and begin without delay. They can count upon a strong and ready support of the men.

Let them make here a memorial of names and families identified with Grace Church in two hundred years of honorable history. They will thus memorialize their own active and willing service to Christ.

This appeal was followed by other efforts, and was so far responded to by the Wardens and Vestry that they authorized the rector to engage an architect, Mr. Albert Parfitt, of Brooklyn, to make a set of plans embodying the ideas of the rector and fulfilling the purposes of a parish house. This caused a more definite consideration of the project in the parish. When the plans were presented, with a builder's estimate of a cost to build and complete the parish house for \$25,000, the Vestry were unable to agree to undertake the building of so large a structure, and voted against it. One hundred dollars was voted to the architect for the expense of preparing the plans. They were substantially the same that were afterwards made

for the Memorial House erected at twice the cost on the same ground for which these plans were made, but without the addition of a rectory at the West end, which completed the design.

The project of the enlargement of Grace Church by extending the sanctuary was then vigorously presented by the rector, and met with more encouragement. Several plans were proposed and sketches drawn by architects. The people were interested, and followed the suggestions made that those living in Jamaica should not only contribute themselves to this memorial undertaking but appeal to the many families whose ancestors or near relatives had been associated with the history of Grace Church, and whose churchyard was their last resting-place.

The near approach of the bi-centennial celebration added energy to these efforts. The rector preached a sermon in January, 1900, on "Memorials for God's Service," which bore much fruit by the blessing of God on his words. It was published in the *Chimes* and reached the whole parish. A committee in the Vestry was appointed on the enlargement of the chancel and the purchase of a new organ. Mrs. S. S. Stocking made the first notable donation of a stained glass window over the altar for a new sanctuary, to be built by Mayer & Co. of Munich, as a memorial of her husband, the Rev. Samuel Seabury Stocking. The subject chosen was Christ sending forth his Disciples "Go ye into all the world and preach the Gospel." This magnificent window, originally designed for Grace Church, has since been copied for several other notable churches in the United States. It harmonized perfectly with the plans for the sanctuary, which had been presented by Messrs. Cady, Berg and See, of New York, and adopted by the Vestry.

The larger gifts which followed were in the form of memorials: an organ by John M. Crane, Esq., in memory of his wife, Harriet Seabury Crane; a pulpit by James Denton and brothers in memory of ancestors who early had been connected with Grace Church and the Vestry; a communion rail by C. C. Napier, in memory also of his parents, brothers and sisters; a reredos of carved oak by W. S. and F. Cogswell, in memory of their parents; and an altar of eschallion marble with marble pavements, by Mr. Theodore Johnson, in memory of his father, Rev. William Lupton Johnson, D. D. The prayer desk and seat, and sanctuary seats, were given by Rev. C. A. Belden and mother in memory of Rev. S. S. Stocking.

The crowning memorial of all these and other gifts elsewhere described in this history was the erection of the sanctuary itself by Mary Rhinelander King in memory of her parents, John A. and Mary Colden King, at a cost of nearly eight thousand dollars.

Work was begun by the contractors, Messrs. O'Connor & Booth, on June 3rd. The rear wall of the church was removed and the furniture of the church transferred to the chapel on Flushing Avenue, which had been refitted by the Vestry, and where services were to be held during the improvements made in the church.

The building of the sanctuary, the renovation of the church structure, and the erection of the memorials required nine months. They were consecrated, and the church reopened for services April 9, 1902. The amount contributed and expended on these improvements was \$15,096.68.

Individual gifts, not entering into the treasurer's reports through the Altar Guild and rector's hands, increased this sum to over seventeen thousand dollars.

The subscriptions and donations for the new sanctuary amounted to \$13,739.10; with \$1,357.58 additional, balance paid by Miss Mary Rhinelander King, the total was \$15,096.68. The individual gifts, whose value cannot be given, are elsewhere enumerated in this history.

During these activities and extraordinary gifts of the parishioners and communicants and friends of Grace Church, there was increased effort to enlarge the local mission work of the church.

On Sunday evening, April 21, 1900, the first Sunday after Easter, services of the Church were begun by the rector at the residence of Mrs. H. Bisbee at Springfield. These were continued for two years with much hopefulness that a chapel would be erected and the services permanently established. Rev. G. Wharton McMullen, of Queens, was placed in charge, under the direction of the rector, who also often officiated. In June a regular celebration of the Holy Communion was instituted for the second Sunday of the month, and a class for confirmation was prepared by the rector.

An altar and furnishings and vestments were presented by the Church people in Roslyn, Queens, and the Kings Daughters of Grace Church. A plot of ground, consisting of five lots, was offered for a chapel by Mrs. H. Bisbee, fifteen subscriptions amounting to \$172 pledged towards \$500, proposed to be expended on the chapel, for which plans had been made. Ten or twelve baptisms and nearly as many confirmations testified to the faithful work of the priest in charge, who ministered to congregations of thirty-five or forty persons. Yet there came in the changes of this community, by fire and removals to other places, a serious question as to continuing the work, or making it permanent by building a chapel. At the end of two years

only two or three families (and those very small) were left, who preferred the Episcopal services, and the "Chapel of Ease" was temporarily closed. The opportunity, however, should have been better improved.

A few years afterwards, the community of Springfield, which is still a part of Grace Church parish, was revived, large expenditures made in buildings and the purchase of lots, and other Christian missions have flourished where Grace Church should be represented in her work for the evangelization of her ancient inheritance, under her royal charters and State legislations.

Grace Church Charitable Guild had long been established, and continued to receive regular support through envelope offerings. Its object was to look after the poor of the parish, rendering them such assistance as should be needed. Many of the former contributors to this guild had changed residence, or had been removed by death, and their places not being filled by others, its funds became greatly reduced.

Miss Phebe Hagner continued to be its treasurer, and made appeals for it through the Chimes, which were seconded by the rector. With some hesitation this most useful guild was suffered to lapse in its efficiency, as its object was co-ordinate with the purposes of the rector's fund. Few attended its annual meetings, and in later years its officers ceased to be elected annually. It was, however, left in such relations to the Church that its work could be at any time revived.

The jubilee of the Church Charity Foundation was approaching, and Grace Church, ever represented in this great charity, by most efficient members and officers, came forward to take an active part in its celebration of fifty

years of widely extended work within the diocese of Long Island.

To the proposed fund of \$100,000, the members of the parish contributed more than \$500, and in the great fete held for the same object in the Brooklyn Academy of Music had a prominent part with St. John's Church, in the English Garden, the idea of which originated in the suggestions of several ladies of the committee of Grace Church for the fete. Mrs. H. O. Ladd was president of this committee, Mrs. Wm. S. Cogswell, vice-president, and Mrs. Beverley Betts was chairman of the house committee. Associated in the several committees of Grace Church were Mrs. B. J. Brenton, Mrs. Detheridge, Mrs. P. Meynen, Mrs. Wayne, Mrs. Blondel, Mrs. Henry Van Allen, Mrs. John Denton and Mrs. A. J. Blanchard.

At about the same time three events of great historical importance occupied the thoughts of the country, the church and the diocese. The first was the tragedy of President William McKinley's death, Sept. 14, 1901, and the universal mourning at the great funeral obsequies, in which every church took an individual part in its locality.

Following this were the death, May 19, 1901, of the distinguished Bishop of the diocese, Rt. Rev. Abraham N. Littlejohn, D. D., LL. D., and the election by the diocese Nov. 20, 1901, in the Cathedral of the Incarnation, Garden City, of the Rev. Frederick Burgess, D. D., rector of Grace Church, Brooklyn. In the early hours of the morning of the day of the convention, after sixteen hours of exciting (but apparently, until the last, ineffectual) balloting, the tired members of the Convention sang the *Te Deum*, and returned to their homes.

Bishop Littlejohn, born Dec. 13, 1824, was consecrated Bishop of Long Island January, 1869, the first bishop of

the diocese. During the thirty-two years of his continuance in the office of Bishop, the diocese increased from eighty-five to one hundred and fifty-four clergymen, with double the number of churches and fourfold the number of communicants. In the year of his death Bishop Littlejohn recorded the largest number of confirmations in the history of the diocese. He was one of the most distinguished bishops in the Protestant Episcopal Church of the United States, both for his scholarship and intellectual ability.

Bishop Littlejohn was widely known in the Anglican Communion in Europe. He received an honorary degree of Doctor of Laws from Cambridge when he delivered a course of theological lectures, and he was author of a number of volumes on religious themes.

In the organization and establishment of the diocesan institutions he showed so great force and wisdom, as to leave a costly cathedral, three largely endowed schools for boys and girls, a renowned Charity Foundation, and organizations which provided for the aged, the orphan, the blind and the crippled. The record of this life work as a Bishop only is so large as to make one forgetful that it was but little more than half of an energetic and busy life thus spent in the ministry of the Church.

In the personal character of Bishop Littlejohn were combined dignity, severity, a strong will, a cold manner that yielded however to warmth and grace, and kindliness towards those who thus approached him, but frowned alike on those who opposed his wishes, or forfeited his confidence.

His exalted position and office were thus limitations to his friendships. His virtues were those that secured the

permanency of his influence rather than the affection of his large acquaintance. His later years showed the tenderness which really existed in his nature, but had been overborne by the qualities that made him win respect and secure the effectiveness and growth of his diocese. He left places in many spheres of Christian activity to be filled by his successor in the great office of the Church.

During the rebuilding of the sanctuary and chancel of Grace Church, Bishop Littlejohn expressed to the rector a great desire to see their completion, which would be, as he said, a fulfillment of his long cherished hopes that this Church, so prominent in the diocese, might make its place of worship better adapted to the dignity of the great celebrations of Holy Communion and the offices of the clergy and choir in that worship. He watched the progress of the improvements, and suggested to the committee the adoption of the passage behind the altar for the communication of the clergy and choir. This had been otherwise urged upon their consideration.

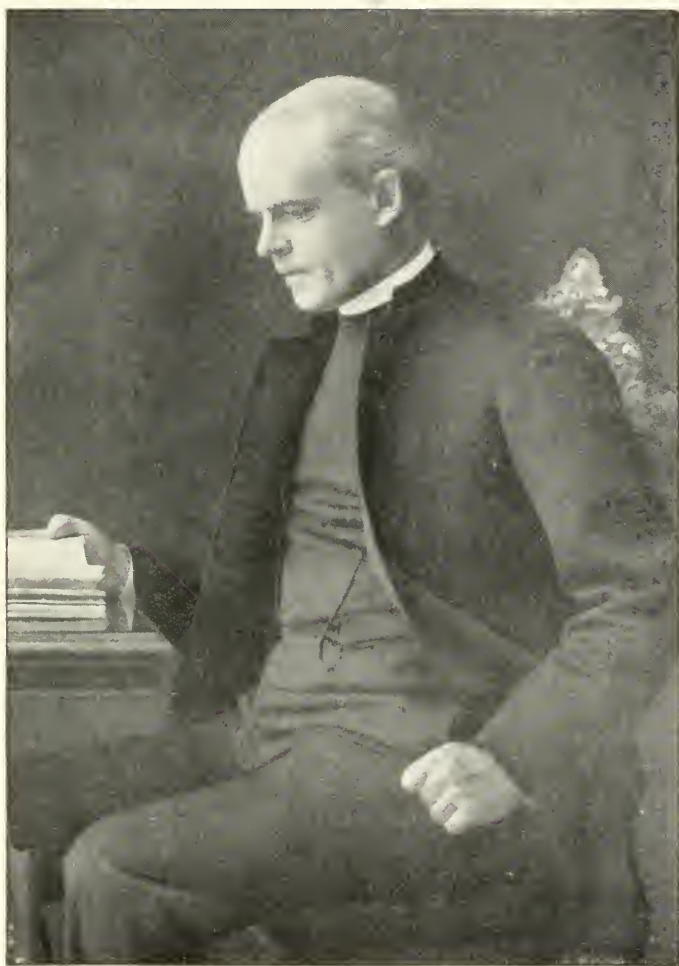
CHAPTER XXII.

The Bi-Centenary Celebration—Church Activities—William D. Wood, M. D.—John M. Crane's Death.

The choice of Rev. Frederick Burgess, D. D., as Bishop, was happily reached under divine guidance, and, though it had been made unexpectedly and at a late hour in the Convention, it was at once favorably regarded as likely to be promotive of harmony and the progress of the Church in Long Island. Doctor Burgess had personal qualities which would satisfy earnest minds and inspire loyalty in those who should seek for counsel and help in their priestly duties and Christian life. His unaffected religious character, intelligent scholarship and courageous grasp of the faith and doctrines of the church were united with a kindliness of spirit and address which inspired friendship and respect. There was no doubt of the confirmation of this selection by all the dioceses, and arrangements were made for his consecration in Grace Church, Brooklyn.

Grace Church was represented by the rector in this service as one of the committee of arrangements, the presiding Bishop being the Rt. Rev. Henry Codman Potter, D. D., LL. D., of New York.

The consecration service and Bi-Centenary celebration of Grace Church, on April 9, 1902, was happily accomplished, and the order of the services carried out without failure in any part. The succinct report of it in the Brooklyn Daily Times, by Mr. F. E. Detheridge, to whose faithful and willing services Grace Church owed the preserva-



THE RIGHT REV. FREDERICK BURGESS, D. D.

tion of much of her current history for this whole rectorship, is here reproduced.

"The new memorial sanctuary in Grace Church and the beautiful memorial appointments both in the sanctuary and chancel, including the altar, altar window, sanctuary chancel, prayer desk, communion rail, pulpit, organ and reredos, were consecrated by Bishop Burgess yesterday. The historic parish has entered upon the third century of its existence, and in the evening a bi-centenary celebration was held. The afternoon was devoted to lunch and speeches in Colonial hall. Altogether the day adds a bright page to the history of the parish and it is one of which the rector may well be proud.

"The consecration service was participated in by about thirty-five clergymen, from various parts of the diocese and from Manhattan, including Dean Cox, of the Cathedral; Archdeacons Bryan and Holden, and the Rev. George Williamson Smith, D. D., president of Trinity College, who was for many years rector of the parish. Those of the clergy who were to assist in the service took seats in the chancel, the others occupying reserved seats at the chancel end of the church. The pastors of the local churches were guests of the occasion, and marched in the procession with the clergy.

"The Bishop, having been formally received at the church door by the Wardens and Vestrymen, the procession, preceded by the crucifer bearing the processional cross, moved up the aisle, the Bishop and clergy repeating responsively the 24th Psalm. The consecration service then proceeded. The instrument of donation was read by Warden W. S. Cogswell, and at the conclusion of the ceremonial the rector read the sentence of consecration, which is a formal certificate from the Bishop that the consecration

has been performed. Following the consecration, led by the vested choir, under the direction of Frank E. Hopkins, organist and choirmaster, was sung the hymn, 'For all the Saints who from their labors rest.'

"The Rev. Joshua Kimber, of Richmond Hill, read Morning Prayer. The first lesson was read by the Rev. Charles Belden, of Astoria, and the second by Rev. Robert Rogers of Brooklyn. Archdeacon Holden of Suffolk County read the Epistle, and the Gospel was read by Dean Cox. The Bishop read the Nicene Creed, which brought that portion of the service to an end.

"The Rev. Dr. G. W. Smith delivered the sermon. He took for his text the 13th verse of Psalm 135, 'Thy name, O Lord, endureth forever, so doth thy memorial, O Lord, from generation to generation.' The morning service closed with Holy Communion. A collation followed the service at Colonial Hall presided over by the Bishop. At the conclusion of the meal there were more interesting addresses. The speakers were: the Rev. Henry D. Waller, of St. George's, Flushing, who talked of the Church in Colonial days; the Rev. Mr. Wick of the Jamaica Dutch Church, who greeted Grace Church on behalf of his own people, and bid the parish Godspeed; the Rev. Jere. Cook, of St. George's, Hempstead; the Rev. Dr. Smith, the Rev. H. O. Ladd, and Rev. W. P. Evans of Richmond Hill.

"Tea was served in the hall to the visiting clergy and others before the evening services. Among the clergymen present were the Revs. Dr. Frederick Burgess and George Williamson Smith, and Samuel Cox, Cornelius Thwing, Edward M. McGuffey, Charles Belden, Jere. K. Cook, G. Wharton McMullen, William P. Evans, J. C. Welwood, G. W. Davenport, Robert Rogers, Henry P. Bryan, Kirkland Huske, Frederick W. M. Burgess, F. H. Church,

Charles L. Newbold, Robert B. Kimber, Herbert J. Glover, William Holden, Isaac Peck, James H. Smith, Rockland T. Homans, Horatio O. Ladd, George C. Grover, W. H. Heigham, William E. Nies, Thomas Martin, F. S. Griffen, Henry D. Waller, Henry Mesier, Joshua Kimber, Frank W. Townley, William H. Weeks, Charles G. Clark, J. Clarence Jones, Ph. D., and the following pastors of Jamaica churches: Rev. Edwin Richmond, F. Schmitt, J. H. Hobbs, R. K. Wick, W. H. Phraner and Frederick Stoebner.

"The bi-centenary celebration in the evening, the rector presiding, began with the processional, The Church's One Foundation, and the usual choral evening service was rendered supplemented with prayers appropriate to the occasion.

"Bishop Burgess gave an address touching on memorials generally. He declared that the Church itself is a memorial, and it teaches that memory must be exercised, that the good deeds of the dead might stimulate the living.

"The Rev. Edward M. McGuffey, rector of St. James Church, Newtown, gave an address on the 'Ministers and Rectors of Grace Church.' He spoke of each one from the period when the Rev. John Bartow took charge of the parish, in 1702, down to the present time, giving some interesting particulars of many of them. He said in part:

I have tried to give you a suggestion of each one of those who have served Grace Church in a ministerial capacity. Other men labored and ye are entered into their labors. We all owe an immense debt to the past. You of Grace Church worshipping in this beautiful and renewed church owe more than you can ever know to those faithful men, clerical and lay, who for 200 years labored to bring Grace Church to what it is today. You must make your contribution and pass on, unimpaired and strengthened, what you

have received. Today the rectors of the daughter parishes of Flushing and Newtown are here to greet you and wish you godspeed. To me, as the rector of Newtown, was assigned the honor of recalling these memories of two centuries.

A study of our church's past impresses several things upon me. First, that times have changed vastly for the better, morally, socially and ecclesiastically.

Second, that in spite of recent jeremiads over church attendance, never was there, on Long Island at least, more people going regularly to church.

Third, that people now give dollars for church support, where in early days they gave cents or nothing.

Fourth, that the Long Island clergy are better treated than they used to be, and enjoying salaries not mainly made up of faith, hope and charity, plus criticism and fault-finding.

Fifth, that the laity of Long Island have learned that the best way to make their clergy effective is to pay well, treat them well, and give them their friendship and co-operation.

Sixth, that the old prejudice against the Protestant Episcopal Church, which lingered in some robustness of life until at least 1850, has almost totally disappeared, and that the Church idea, which was so dear to Bishop Seabury and earlier rectors of Jamaica, is fast becoming the prevailing tone of Long Island religious sentiment.

Seventh, that the historic parishes of Jamaica, Newtown and Flushing are now abreast of any churches of New York in intelligent and effective pastoral administration in all things properly belonging to ritual and ecclesiology.

The outlook is encouraging and inspiring. The despised church of Colonial life is fast becoming the healthy and dominant religious influence here in Queens County, making for righteousness and the Kingdom of our Lord and Saviour Jesus Christ.

To my brother, the rector of Grace Church, to my friends the Wardens and Vestrymen of this historic parish, to my brethren the members of this dear old Colonial church, salutations, greetings

and best wishes from the rector, Wardens and Vestrymen as well as the congregation of St. James Church, Newtown. *Ad multos annos.*

"The choir sang at the offertory the chorus, 'Unfold Ye Portals Everlasting' from the Redemption by Gounod, and the service terminated with the recessional hymn, 'For all the Saints.'

"The altar was decorated with flowers, and large congregations were present at each of the services.

"Committee of Arrangements: Horatio Oliver Ladd, rector; William S. Cogswell, Warden; George K. Meynen, M. D., William D. Llewellyn, Vestrymen; Marshals, Rev. William P. Evans, Rev. George W. McMullen.

Ladies of Committee on Reception at Colonial Hall: Mrs. W. S. Cogswell, Mrs. B. J. Brenton, Mrs. John S. Denton, Mrs. W. D. Llewellyn, Mrs. Charles Blondel, Mrs. H. C. Smith, Miss Kate Napier, Mrs. George K. Meynen, Mrs. A. J. Blanchard, Mrs. C. A. Belden, Mrs. Philip K. Meynen, Miss Eirene Ladd, Mrs. W. C. Baker, Mrs. B. R. Betts, Mrs. Henry A. Van Allen, Miss Phebe Hagner, Mrs. Martin I. Rapelyea, Mrs. James Lothian, Mrs. Frank B. Andreu, Mrs. George A. Hicks, Mrs. A. J. Wilkinson, Mrs. J. E. Stewart, Mrs. W. J. Ballard, Miss Kate Aymar.

"Committee of Parish Social Guild for Chapel Reception: Mrs. James Lothian, Mrs. Frederick Damon, Miss Pierce, Miss Damon, Mrs. Chickering, Robert B. Mitchell.

"Ushers for the day: Charles E. Bissell, George E. Cogswell, Frank D. Denton.

"The Choir: Sopranos, Herbert Wood, Albert Weber, Alexander Fleury, Frank Muchmore, Walter Webb, Arthur White, Howard Wood, Harold Peto, Ray Dunham, Bert

Holmes, Fred Baker, Tracy Snediker, Douglas Holt, Lester Haight, George Brierly. Altos, Floyd Raynor, John Smyth. Tenors, Percy James, John M. Smyth, W. Downing. Basses, Charles C. Henderson, Asa Dunham. Cross Bearer, William Wood Smith. Organist and Choirmaster, Frank E. Hopkins.

"The sermon in its eloquent exposition and appreciation of the theme soon rose to the elevation of this grand and inspiring service. It led the congregation to the specially memorial part which is here given.

It is now two hundred years since the parish of Grace Church came into being, and here the venerable Society for the Propagation of the Gospel in Foreign Parts placed the first of the many lights it has kindled in all lands. It is a long time in the history of America, though a short time in the life of the Christian church, less than a moment with Him who endureth forever in heaven. Building has given place to building, but they sprang from each other in a continuous life and development, for the real Church of God is in the hearts of his people (as our Lord said, "The Kingdom of God is within you"), and they have been only successive expressions of the same spirit of devotion. The old gives place to the new, which is yet not altogether new; for it grows out of the old by the operation of the vital forces inherent in Christian faith. The old foundations serve for the new super-structure.

When our forefathers came to this place the sounds of the Reformation were still in the air, and they feared the seductive influence of a sensuous worship and stately ceremonial because they were associated with the corruption in life and doctrine which they were still vigorously combating.

It was important at that time that the worship of Protestant Christianity be severe and simple in its forms. When Grace Church was organized it was not fifteen years since England was all aflame to drive James the Second from the throne, from fear that he aimed to restore the Papal supremacy. Many good people regarded any form of prayer, and retention of historic ceremonies, as dangerous. The pressure of the Puritan, the extreme Protestant, was strong and the conflict between the stubborn convictions of the churchmen

and the aggressions of the standing order of New England, modified the workings of both in this battle ground of opposing forces of Protestant Christianity. The churchmen moving east from New York, and the Congregationalist coming west from the Connecticut colonies on the north shore of Long Island, battled here for supremacy. Religion was intensely theological. The sermon claimed chief place—so it should always, I think—but in Grace Church its chief function was to buttress the prayer book. It was apologetic and dealt chiefly with the distinctive doctrines of the English Church; but now it is mostly for edification in the larger religious life, and seldom lays chief stress upon the distinctive claims of the church; for they are regarded as having a lawful place in Christian forensics.

To us the sermons from 1700 to 1800 are dreary reading, for the questions they dealt with have been settled, or at least quieted. To those men, the sermons of today would be insignificant or unintelligible for the questions which agitate us today were not yet mooted. Yet they did their work in the hearts and souls of men for the preservation and upbuilding of the Kingdom of God, and we have entered into their labors. Our Church life in its richness of worship and fullness of activity is largely possible only because of the dying out of conflicts in the apparent stagnation of Church life in the eighteenth century. That phase would have had no use for the extensions of this building, or the facilities now provided for a richer and more ornate worship.

A life of greater culture calls for an aesthetic advance in the appointments of the Church, and a more ornate interpretation of the rubrics in worship. The Sunday School is now universal in America. Christianity, or Christian life has passed largely from the theological to the philanthropic phase. In a generation which strives to belittle the Bible and the Creeds, the Church as in many other epochs of her history, has instinctively stepped forth with the resistless power of divine charity and draws to her, by all the cords of a man those who might deride or refuse to listen to her doctrines. Her work has broadened. It is more social in all its efforts and objects. Men will learn of the doctrine by doing God's will. The clergy, instead of standing apart from the people in the isolation of Greek and Hebrew dead languages are associated with them, heart and hand, in the common work of ameliorating evils and

extending blessing to the ignorant and indigent, and in all phases of what is known as parish work.

In this expansion of Church life the sanctuary cannot contain all the conveniences which are called for, and so becomes the center around which must be clustered, like the chambers built around the walls in Jerusalem, many structures for the service of God. And just as to meet the simpler needs of former days those who inherited their Christian names and faith from previous generations rose up in the spirit of devotion and gave and labored for new buildings when needed, so has that spirit prompted the extension and beautifying of the place where God's honor dwells in this our day.

An old parish like this is an eloquent witness of God's truth and mercy from generation to generation. In some cases we find the same names among benefactors of the parish from first to last. Each has left some association, some token of tenderness and affection, some name on the saintly roll. At some point new names are incorporated in the continuous life of the parish and fill the gaps left by the departed. The old love and veneration for the sacred spot which is hallowed by the graves of former generations, appeals effectively to many whose homes are distant, but who value their inheritance to the Church of their fathers. Hither, during the last two hundred years, many have been brought from the ends of the earth, to rest beside the ashes of their kindred till the resurrection morn, and in many instances inherited affection strengthens the personal tie.

The trials of the parish for twenty years after the Revolution were most severe. The Church was discredited as the representative of a foreign and hostile State. The stipend from the Venerable Society was withdrawn, the contributions from the English garrison which had been stationed here during the war ceased, and the native churchmen were impoverished. At that dark hour, when existence itself seemed precarious, a strong hand brought salvation. Rufus King, one of our most eminent statesmen, one of the creators of the nation, selected Jamaica for his country home, and mightily reinforced the struggling parish. His distinguished public services, his high character and ample means, transformed the scene, and the dying church took a long breath. By his accession much of the reproach due to English affiliations was removed, and the discouraged people naturally turned to him for guidance. He at once



THE NAPIER, JOHNSON AND COGSWELL MEMORIALS.



THE DENTON MEMORIAL.



THE STOCKING MEMORIAL.

showed a deep concern for the welfare, usefulness and character of the Church, and in a few years secured from Trinity Church, New York, of which he was a Warden, a landed endowment which has been a sure foundation to the present day. He was also one of the two largest individual contributors to the fund for erecting a new building when the old was worn out, and secured a fifth of its cost from that nursing mother of all the churches, Trinity, New York. His substantial interest in the parish was unwearied until his death in 1827.

There are among you those who remember his distinguished son, who emulated him in his work and labor of love when the present brown stone building was erected. In zeal and devotion, in services and gifts, he was behind none who were associated with him in the enterprise, and who were fit fellow-workers for the common object of their piety.

And in the third generation many of his children and family were associated with you in gifts and personal service. One of them I am sure you remember especially. She was a saintly woman, who, with tireless activity for almost a lifetime, went in and out among you, herself still a resident when the family was scattered, the embodiment of the new era in the work the Church was arousing itself to do, admired, remembered and loved by all, and who extended the influence of the parish throughout the new diocese with an energy in well doing that has never subsided. Miss Cornelia King. Her memory is still precious, and in many hearts is like a benediction. This is a conspicuous example of what many families have been doing these two hundred years. Those generations we may speak of, for they are passed away; but their memorial is linked with Thy memorial, O Lord, which endureth from generation to generation.

No history would be complete were not reference made to the many memorials and gifts which beautify and adorn this loved fane of worship. Some of those go back to the foundations of the parish, and others are now for the first time put to sacred uses. Some of the gifts have been large, some small, but all alike testify to the devotion of those who, now worshipping no more in the earthly courts of the church militant, are remembered where praise and prayer have never ceased for more than two centuries, and where may God grant it may continue from generation to generation.

But it is more difficult at this point to write the record, for you are here and know the struggles of both the past and present. Yet this may be said: The work which is completed and offered to God today with its many loving gifts and beautiful tokens of the communion of saints, tells us how truly the spirit of tenderness and affection for the sacred fane which is God's memorial, and protects the hallowed graves of many still remembered, and more whose names have passed from human annals, but are written in the book of God's remembrance—survives and awakens to generous action with much self-denial and many sacrifices, when new times and new needs call for a helping hand.

And there is not lacking in this fourth generation, one to come with ready aid to supplement your gifts and ask the privilege of joining with you, although her home is elsewhere, to enable the Church of her love to meet its needs. As is fitting, her work is in memory of beloved parents. A noble Christian gentleman was John A. King, whose connection with the Church in which he was brought up, and which was that of his affection, is thus perpetuated. He took large part in the work of the diocese and of the general Church. Although in a position to please himself in all things, he was indefatigable in missionary, educational, and philanthropic enterprises, to which he contributed regularly as part of his living expenses. A detailed account of his many activities in the church would put him in the forefront of the honored laymen who are the strength of our ecclesiastical organization.

We may not say more, save the gifts of this day have their parallel again and again in the history of this Church and in the families which compose it. Side by side in the associations of loving memory the stone cries out of the wall and the beam from the timber answers it. Other churches richer in money and power in saintly memorials may well envy this little church.

"Thy memorial, O Lord, endureth from generation to generation." It is not for a day, nor for an age, nor for all time, even. These stones shall crumble to dust, and they who reared them shall pass away and leave no trace on earth; but there are silent voices in the far-off land which utter knowledge though there be neither speech nor language. When the seer, St. John the Divine, saw in the last days the Holy City, whose glory on earth was the memorial of God and Moriah, there was no temple therein, for the Lord God

Almighty and the Lamb are the temple of it. The memorial had done its work and was become the spiritual house in the hearts and souls of the saints. Then was the text fulfilled. The natural had passed into the spiritual. The Eternal God was the memorial of Himself and those who had served Him for ever and ever.

CHURCH ACTIVITIES.

Over the consecration services the three memorial windows behind the altar for the first time shed their radiance, revealing in it the command of the Lord Christ, "Go teach all Nations," and thus reminding the worshippers of the origin and motive of Grace Church in the ministry of the great Missionary Society that had founded it. In the glory of this window the most devotional can appreciate the spiritual expression of the features of our Lord and His Apostles. The coloring avoids extreme effects and individualizes the Apostles while it glorifies the central figure of our Lord. Their postures have, without losing naturalness and dignity, overcome most effectively the difficulties arising from limited space for so many figures. The light from the architectural tracery which surmounts the pictures adds to the perspective of the landscape, and brings into distinctness the richer shades in the vestments. In the principal figures no better introduction could have been made to a series of scriptural scenes in the other church windows, which will perpetuate the influence of this beautiful memorial gift.

The uses of the enlarged and beautified sanctuary fully justified the sacrifices made for its erection. The attendance at the Holy Communion, and at other offices of worship was increased, the choral evensong was made one of the most attractive of the Sunday services by the aid of the new organ, and on special occasions the rendering of

cantatas and oratorios and celebrated masses, or musical compositions of the churches of Europe had never before been equalled in Jamaica. The eighth anniversary of the organization of Grace Church choir was celebrated on the evening of Ascension Day, May 8, 1902. Six of the original leading voices took part in it.

The Parish Sunday School Guild increased to a membership of ninety-two. It held open meetings through the winter, giving elaborate and instructive entertainments of tableaux illustrating the peoples, customs and history of America and European nations. The other guilds also united in giving such exhibitions in the Chapel for charitable objects. The St. Cornelia Guild had a membership of forty-five, and the Daughters of the King, the Junior Daughters and the Kings Daughters were similarly strengthened in numbers and efficiency.

The missionary activities of the Parish were forwarded with new zest. The efforts to build St. Stephen's Chapel for the colored work were aided by the Vestry, who donated the oak altar and altar furniture of the former sanctuary of Grace Church and the gas fixtures. The altar guild gave altar vestments and linen, and the congregation contributed \$250 to the building expenses. The chapel was erected on the property of the Archdeaconry of Queens and Nassau, that had been procured by the rector for this mission, on the corner of Grand and North First Streets, Jamaica. It was under the charge of Rev. H. S. McDuffy, the energetic superintendent of colored missions in this archdeaconry.

In October, 1902, Mr. J. B. French was appointed superintendent of the Sunday School of Grace Church, and held this office during the remainder of this rectorship, giving a painstaking and devoted service to the Sunday School,

which grew in numbers and interest, and efficiency in the instruction of the youth of the congregation. There was such variety and common sense in his methods that teachers and scholars responded with respect and interest to his efforts. The baptisms and confirmations of members of the school showed the churchly character of the education they received, and the sincere piety of those who undertook with superintendent and rector this labor of love.

WILLIAM D. WOOD, M. D.

The death of Doctor William D. Wood, Oct. 7, 1903, reminded the older members of the parish of the virtues of his long and useful life in this community. He completed all the years allotted to man in his strength, yet at the age of eighty-two, and during illness which he could not resist, he still desired to live and do good. He was a faithful and affectionate husband and father, an honorable and liberal citizen, and an assiduous, considerate and charitable physician, successful in the skill and judgment which he had acquired in over fifty years of practise in Jamaica and vicinity.

His life as a Christian and churchman was exemplary in the highest degree. He did not neglect his duties to the Church and her ordinances because of the duties or distractions of his profession. Doctor Wood was a constant and zealous attendant at both Sunday services of the Church, continuing such till his last sickness, which began in the middle of August, made it impossible for him to leave his home. He was a liberal supporter of the Church and her benevolences. His memorial there is the stately processional cross, borne before the choir, to whose services he ever gave generous aid.

As Vestryman he welcomed the members of the Vestry in later years to his home, and encouraged them and the rector in their progressive measures for the enlargement and beautifying of Grace Church and a consistent administration of its affairs.

As a friend, to his companions, he was genial and true hearted, to the poor and suffering he never spared himself in order to relieve their pain, or to console them in their sorrows and loneliness.

To this rector Doctor Wood was ever helpful and sympathetic, encouraging by word and deed, and always staunchly adhering to the traditions and to the faith and Church in which he was born, baptized and confirmed, being true to his English parentage. He served the Lord Christ to the last in ministering to those who were hungry, thirsty, sick and in prison.

In the fall of 1902 a window was presented to the Wardens and Vestry of Grace Church, made by the firm of J. and R. Lamb of New York. Its subject was St. Paul, and its stands on the east side of the church building, next to the St. Cecelia window, memorial of Mrs. Clement E. Gardiner. It was given as a memorial of Hon. Richard McCormick, by his widow, Mrs. Elizabeth Thurman McCormick.

He was Governor of Arizona in 1866-68, and for two terms represented the First Congressional District of New York in the National House of Representatives. Having long been a resident of Jamaica, and a member of the parish of Grace Church, though not a communicant, he was accorded a burial in the churchyard and a memorial in the church. He was a distinguished citizen, an influential Congressman and as President of the Long Island

State Normal School Board of Trustees he gave to that institution an efficient administration of its affairs. A man of genial character, learning and good judgment of men and affairs, he had many staunch friends. A large number of these, some of them officials and statesmen of high position, testified to their esteem and honor by their presence in the services at his residence and in the churchyard.

In the Autumn of 1902 the rector had a long illness, which for four months prevented him from performing his duties. The Vestry supplied the church by the ministry of other clergymen, and addressed to the rector the following note of date Sept. 30, 1903:

“We hereby express to our beloved Rector our deepest sympathy in the time of his enforced retirement because of severe and painful illness, with the earnest hope that he may be speedily restored to his usual health and permitted to resume the duties of his sacred office.

JOHN M. CRANE, Committee.”

Rev. W. H. Heigham took charge of the services during this absence.

The Christmas celebrations by the choir and the Sunday School became special features of the work of the Church. In the Sunday School the manger service was inaugurated and the manger offerings given to the Church Charity Foundation. The Advent offerings for the Archdeaconry of Queens and Nassau, were liberally increased each year. The most active workers in the parish were found in the Sunday School and guilds, more than one hundred and fifty in all of them, most of whom vigorously and faithfully fulfilled their assigned duties of membership. Among

these, Mrs. B. J. Brenton, Mrs. H. S. Church, Mrs. F. T. Martin, Miss Hester Boyd, Miss Alice C. Mayer, Miss Isabel Jackson, Miss Bedell, Mrs. J. B. French, Miss Aymar, the Misses Simonson, Mrs. Blanchard, Mrs. W. C. Baker, Miss Elizabeth Brenton, Mrs. Andreu, Mrs. Lothian, Mrs. Higgins, Mrs. Hoffman, Miss Virginia Cogswell, Miss Pauline Cogswell, Mr. R. B. Mitchell, Misses Osborne, Miss Irma Port, Miss Leavenworth, Mrs. Charles Blondel, Miss Comellas, Miss Eirene Ladd, Mr. Charles Blondel, were each successful directors of these activities in the guilds for young and older members and in the teaching of the Sunday School.

In 1902 Mr. L. C. Buckbee ended a service of thirty years as sexton of the church, and was succeeded by S. S. Aymar, who remained during this rectorship. Mr. Buckbee continued to have charge of the churchyard several years longer, until followed by Mr. John L. Boyd.

In 1904 the Parish Guild gave a public entertainment and reception in the large assembly room of the State Normal School. It consisted of a concert by the choir and a play, and the proceeds were added to the fund for the purchase of a piano.

The Archdeaconry of Queens held a great missionary meeting continuing the whole day, in Grace Church, Jan. 27, 1904. Addresses were made by Bishop Burgess, Bishop Wells of the diocese of Spokane and Bishop J. J. P. Perry of the diocese of Georgia. Archdeacon Bryan, whose missionary activities and efficiency will ever be remembered on Long Island, wrote of this meeting, "The hospitality, the large attendance and the beautiful services all go to mark the occasion, the day and the place as a red letter day in the history of the Archdeaconry."

In this year the portrait of Rev. Thomas Colgan, which was missing from all the collections made of these Colonial churches, came to light, and as described in the account of Mr. Colgan's rectorship, was donated to Grace Church by Mrs. Mary S. G. Mills of Connecticut.

Mrs. Catherine Herriman Codwise, one of the two oldest members of Grace Church, died January 30, 1904, at the age of 87. She was vigorous to the last in her faculties. Though her age carried her far beyond two generations, she maintained a lively interest in the friends who clung to her and visited her, of the old families of Jamaica, of which she was a prominent representative. She desired to know all the events in the church, parish and town, and remembered clearly the former rectors, even before Doctor Johnson, by whom she was married Sept. 15, 1856. A constant friend of the Sunday School and always ready to contribute privately to its needs, she was also a constant attendant on the services of Grace Church to the last few months of her life. Her vigor was such that she survived all her immediate relatives, and the breaking up of her lifelong home was an interesting event to the community, from the collection of relics which were disposed of at public sale. In later years she retired from the active life of the parish, but her tall and erect form and cheerful conversation are ever associated in the memories of the older people, with the home that now has been transformed to a lively business center in modern Jamaica.

The Boys' Club of Grace Church under Miss Mayer's direction, aided by others, was conducted for several years with great vigor. From time to time it was discontinued. Several efforts were made to establish a Men's Club, a Young Men's Club and a Chapter of the St. Andrew's Brotherhood, but none of these endeavors met with

any permanent success. During the year 1904 the visit of the Archbishop of Canterbury led to the hope of a reunion of the eight parishes and missions that have been connected with Grace Church, as part of its work in the limits of the original parish of Jamaica. The effort failed from the inability of the Archbishop, who is the head of the Society for the Propagation of the Gospel, to take all the services offered to him in New York.

The years 1903-1904 were the most prosperous in this rectorship, in the activities of the members of the parish and the attendance at the church services. The efforts were renewed to build the Grace Memorial Parish House, which had been kept in many ways before the minds of the people. It was proposed that rooms should be named as memorials of departed friends and citizens, and that memorial tablets placed in the front hall should contain such names as the donors desired to perpetuate in the history of Grace Church and the Memorial House.

The Chimes made frequent reference to the project, and the articles before published were repeated in different issues of this Church paper. It was discussed in the Parish Guild meetings, in the Sunday School, and advocated in the Vestry.

JOHN M. CRANE'S DEATH.

The death of John M. Crane, Esq., at the end of the year 1904, made the parish sensible of a great loss to its activities and standing in the community. Mr. Crane passed away Dec. 30th, and his funeral services were held in Grace Church on the afternoon of Sunday, January 1. Rev. George Williamson Smith, D. D., assisted the rector in the conduct of the services, which were attended largely

by his business associates, the members of the Jamaica Club, the Sunday School of Grace Church, and others of the citizens of Jamaica who completely filled the church. The whole service was a sincere expression of the respect and love which Mr. Crane had won and inspired in the town of his birth, childhood, and mature life. Since 1873 he had been a Vestryman, and since 1884 a Warden of Grace Church, holding also the offices of clerk and treasurer and repeatedly a delegate to the Diocesan Convention.

He was eminently a liberal supporter of the Church and a constant attendant and liberal contributor, till prevented by a severe confining illness for three years before his death. Even then he was often present at the services and at Vestry meetings, and he expressed deep interest in the enlargement and improvement of Grace Church, especially in the gift of the large organ in memory of his wife.

A faithful friend of the young, he desired that they should be attracted to the Church and love her worship. He expressed great anxiety for the building of the Memorial Parish House, to which he made the first large subscription of \$1,000.

Mr. Crane was, from a boy, connected with the National Shoe and Leather Bank, New York City, gradually rising through various positions to become head of that institution, which office he held for nearly twenty-five of the fifty-two years he was in its service.

He was brought up religiously by his father, Rev. Elias Crane, who was a loved pastor of the Presbyterian Church of Jamaica. Soon after his marriage he associated himself with Grace Church, and was with his wife there confirmed. Mr. Crane was a citizen of whom Jamaica was proud, for with simple tastes and in unostentatious ways he was a

friend to all who sought him for advice and help, and respected by all who served him. A liberal and yet a just man, a progressive citizen, a staunch churchman, an effective speaker on public affairs, a loyal Republican, a genial host, a faithful and affectionate friend and a devoted husband and father; into all the relations of life he carried a kindly spirit and an honest and manly character.

CHAPTER XXIII.

Church Finances—Rector Emeritus.

While the endowment of the Church was thus increasing during this rectorship and also, as the record shows, by many bequests, the many necessary expenses were not adequately met by the usual offerings and pew-rents. Again and again the adoption of the envelope plan was urged by the rector on the Vestry. There was once or twice an indifferent consent to it, and measures taken to bring it before the congregation. Printed envelopes were procured and presented, but few responded. The year 1908 the changes in the Vestry were such that the plan was adopted by resolution and referred to a committee of one Warden and two Vestrymen to carry it out. The committee delayed action and refused to complete the arrangement for which they were appointed, and the incomplete support of the Church with increasing indebtedness was permitted to continue till the close of this rectorship.

On Feb. 21, 1907, Miss Elizabeth Brenton, after a lingering sickness, passed away to her eternal home. Her life had been spent from childhood in Jamaica and in the home of her brother, Benjamin J. Brenton. Miss Brenton was related in many ways to the educational, charitable, social and religious movements of the community. She was an earnest promoter of all these interests; a thoughtful and well-informed woman, an interesting writer and speaker, she exerted influence in larger circles than those

of her own town, and was a valued member and officer of the Press Club of New York City, and of the Sunshine Society, in whose work she continued active till her last sickness. Her personal interest in the Altar Guild of Grace Church, in which from its formation she had been the secretary, greatly helped to the efficiency of the Guild in beautifying the Church services. Many friends testified to their appreciation of her lovable qualities and to their affection for her. Her regular attendance at Church, her consistent character as a Christian, her intelligent and diffusive piety, made her an invaluable assistant to her rector. She saw clearly the deep and spiritual reasons for her faith and service, and urged these on the Church membership in her graceful reports of the Altar Guild work. She is of blessed memory in Grace Church.

The Vestry finally gave approval of the effort to get subscriptions for the Parish House and to the building, if it could be erected. Conditional subscriptions by John M. Crane, Esq., for \$1,000, Mrs. S. S. Stocking, Dr. Geo. K. Meynen, P. K. Meynen for \$500 each, and Mrs. S. E. Jackson for \$1,000 were the first to be made after the one already given and paid by Miss Elizabeth McFarland for \$200, which was the first offering to this worthy object. The Sunday School raised \$80 by collections, and the amount of all the gifts promised or paid was \$4,300 before the rector resigned. The effort had been defeated by the unwillingness of the Vestry to give it authority by using the parish funds or credit to undertake the building.

(The history of its actual achievement belongs to the rectorship of Rev. Rockland Tyng Homans, under whose energetic action aided by changes in the parish and vestry, the great work was accomplished, which stands to the honor of the rector and parish in the years 1912 and 1913.



THE REV. ARTHUR SLOAN.



GRACE MEMORIAL HOUSE, 1913.

The general financial condition of the Parish had vastly improved during the years of 1908 and 1909. The sale of the valuable lot in Trinity Place, New York, for which negotiations proceeded for two years was accomplished. Nearly \$40,000 was thus added to the available funds of the Parish. The equity held by Grace Church in the Reade Street property, New York, was later on added to the endowment funds, under Mr. Homans' rectorship, and other sums gathered of large amount to endow the churchyard for its care and improvement.)

The burdens of seventy years of life had been carried by the rector, and in 1909 he offered either to resign his rectorship and to be retired as rector emeritus, or asked for the services of a curate or assistant, to meet the increasing demands of a widely extended parish, and its rapidly developing population in the center of the Borough of Queens.

After two years of deliberation the following action was taken by the Vestry:

"Grace Church, Jamaica,
Oct. 12, 1909.

"In accordance with the suggestion contained in a communication submitted by the Rector, of this date, it was regularly moved by Mr. Brenton and duly seconded, that the Rev. Horatio Oliver Ladd be elected rector emeritus at an annual salary of \$1,200, payable monthly, to take effect Dec. 1, 1909. Motion was put by Warden Cogswell and carried.

"Jamaica, Oct. 12, 1909."

"To the Wardens and Vestrymen of Grace Church.

Gentlemen:

In accord with my communication of same date, having been duly elected by you Rector Emeritus from Dec. 1, 1909, I hereby resign as Rector of the church, to take effect on that day.

Respectfully yours,

HORATIO OLIVER LADD."

"On motion of Mr. Brenton it was resolved that the resignation of Doctor Ladd as Rector be accepted, to take effect December 1st, 1909.

GILBERT B. SAYRES,
Clerk of the Vestry."

At a regular meeting of the Vestry of Grace Church, Jamaica, N. Y., held Oct. 26, 1909, the following resolution was unanimously adopted:

"Resolved: Whereas, the Reverend Doctor Horatio Oliver Ladd has resigned his position as Rector of this Parish, which place he has held for nearly fourteen years, we think it fitting to place on record our appreciation of his high character as a gentleman and a Christian, and to give testimony to his excellent literary attainments. His benevolence toward the poor, his sympathetic ministrations to the sick and distressed, will long hold him in affectionate remembrance. He leaves us with the best wishes for his welfare and our sincere hope for his happiness and success in whatever field he may select for the future.

GILBERT B. SAYRES,
Clerk of the Vestry."

The rector closed his services to the church on Dec. 1, 1909, and went abroad with his family for a season of

two years, in which he ministered as a licensed priest of the Anglican Church in churches in England, and as a Chaplain of the Society for the Promotion of the Gospel, in Bologna, Italy.

He returned to take up his residence in Richmond Hill, New York, where his wife, Harriett Vaughan Abbott Ladd, passed away May 12, 1913, in her 75th year, to her eternal home. She was survived by her husband, four children, Lillian Ladd Church, Julia Eirene Ladd, H. Abbott Ladd, and Maynard Ladd, M. D., of Boston; and four grandchildren, Oliver Alden and Elizabeth Church, Gabriella M. and Vernon Abbott Ladd.

In July, 1909, there was published in the Chimes a list of the communicants and confirmed persons in Grace Parish, of which the rector said, "It has been carefully gathered and often revised, yet it is probably neither accurate nor complete, and the rector asks for corrections in names, addresses and spelling. There should be fifty more names to correspond to the report to the Diocesan Convention at Easter, 1909. But many have now moved away without giving any notice whatever, and in most cases these persons are beyond the rector's knowledge. Of the nearly four hundred names here given nearly all have been personally known to the rector as communicants. It is ten years since the rector published a similar list, none having been in existence when he came into the parish thirteen years ago."

The removal of the rector from Jamaica in the December following this publication of 1909, prevented its further revisal and completion. It is given as a valuable historical record, so far as it goes, some changes in spelling or address being needed to be perfectly accurate, but it is a

measure of the strengthening of the Church since this rectorship began in 1896.

A similar list of the members of the Parish was made at the same time, and revised to May 26, 1909. It contained 275 families and heads of families, with street addresses, and the names and numbers of individual members of these families. The total is 1034 persons of all ages.

There were registered during this rectorship of nearly fourteen years 282 baptisms, 177 confirmations, 113 marriages, and 358 deaths and interments. There were 68 received from other churches by letter.

The Vestry of Grace Church, with sense of the importance of providing for an energetic and wise use of the enlarged opportunities and funds of the Church, made a temporary arrangement, Dec. 1, 1909, with the Rev. Arthur Sloan of Richmond Hill, to minister in the place of a rector. Mr. Sloan had recently resigned the chaplaincy of the Sailors' Snug Harbor, of Staten Island, New York, which he had held for seventeen years. He had previously been rector of the Church of the Resurrection at Richmond Hill for a year and a half, and had returned with his family on his retirement from the chaplaincy to take up his residence there. He conducted the services of Grace Church with such ability and good judgment that he was continued in charge of the Chapel at Dunton in the parish after the election, March 15, 1910, of the Rev. Rockland Tyng Homans, assistant minister of the Church of the Incarnation in New York, to the rectorship of Grace Church, who began his ministry May 1, 1910. Rev. Mr. Sloan died suddenly about a year after this in Richmond Hill (during the night of Oct. 2, 1911), having the same evening made an impressive address to the Men's Club of Grace Church, on the ending of life.



REV. ROCKLAND TYNG HOMANS.

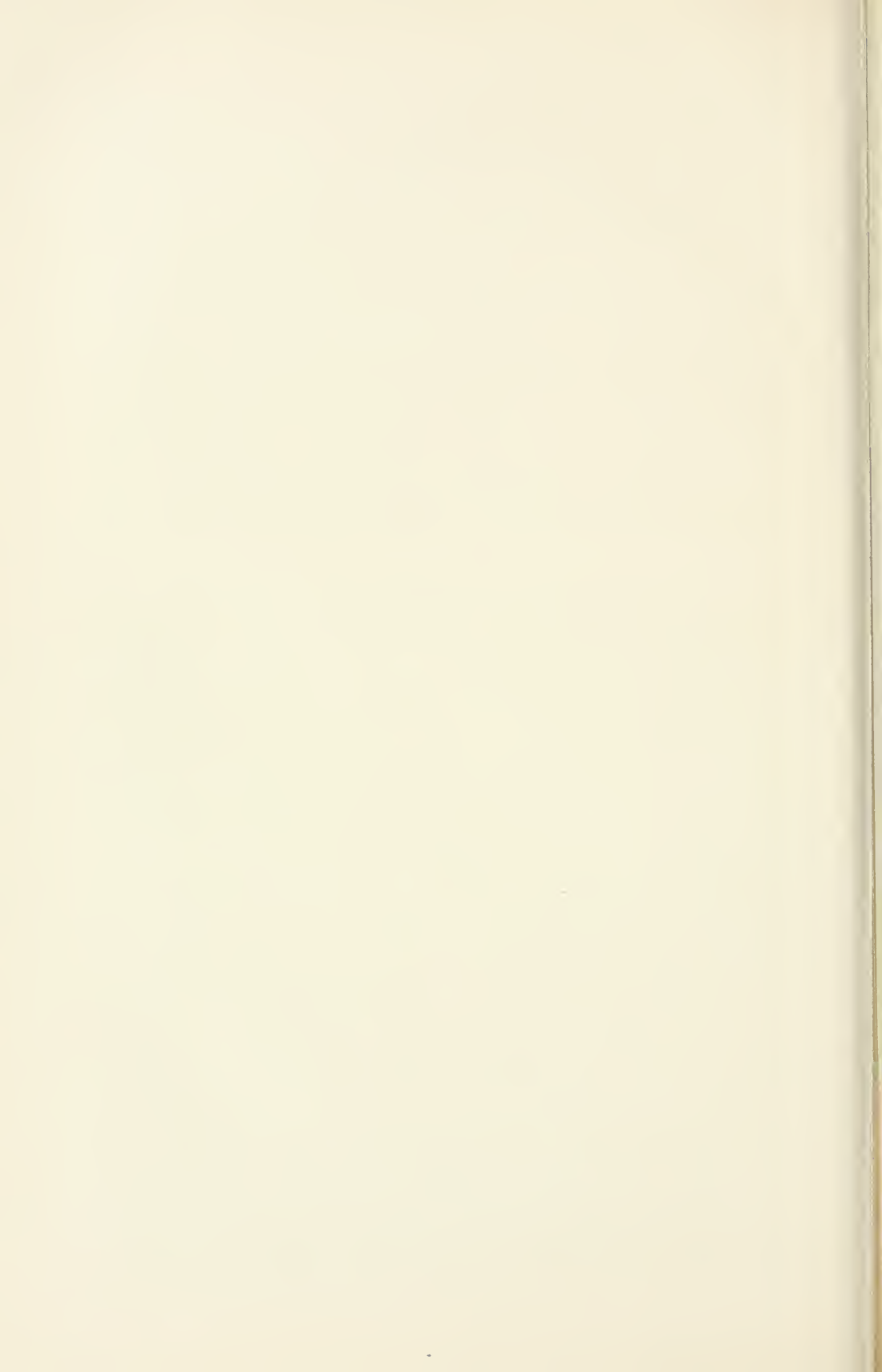
VI
THE CHARTER OF GRACE
CHURCH.



CHARTER FOR GRACE CHURCH AT JAMAICA, IN
QUEENS COUNTY ON NASSAU ISLAND.

GEORGE the Third by the grace of God of Great Britain, France and Ireland, King Defender of the Faith and so forth, to ALL to whom these presents shall come Greeting; Whereas our loving subjects Samuel Seabury junior, the present Rector of the parish of Jamaica, Robert Howel, Benjamin Carpenter, John Hutchins, John Smith, Jacob Ogden, Joseph Olfield, Joseph Olfield junior, John Troup, John Comts, Gilbert Cowes, Thomas Truxtum, Thomas Braint, Benjamin Whitehead, Samuel Smith, William Sherlock, John Tunes, Richard Betts, Isaac Vanhoef, Thomas Lointhman, Adam Lawrence, inhabitants of the said parish and township of Jamaica in Queens County in communion of the Church of England as by law established, by their humble petition presented to our trusty and well beloved Cadwallader Colden Esquire, president of our Council and Commander in chief of our Province of New York and the territories depending thereon in America in council on the 27th day of May last past did set forth that the inhabitants of the said township of Jamaica in communion of the Church of England as by law established had by voluntary contributions erected and finished a decent and convenient church in the said township of Jamaica for the celebration of divine service according to the rites and ceremonies of the Church of England: But that from a want of some persons legally authorized to superintend the same and manage the affairs and interests thereof the said church was greatly delayed and the petitioners discouraged from contributing to the repairs thereof least the monies given for that purpose might be misapplied and that on that account also charitable and well disposed people were discouraged in their design to establish proper funds for the future support of the said church and the better maintenance of its ministry. The petitioners therefore humbly prayed our Royal Charter incorporating such persons with such rights, privileges and immunities as should appear proper and expedient to answer the purposes aforesaid. Which petition having been then and there read and considered of our said Council did afterwards on the same day humbly advise our

said President to grant the prayer thereof. Whereof we being willing to give all due encouragement to the pious intentions of our said subjects and to grant this their reasonable request KNOW YE that we of our especial grace and certain knowledge and meer motion have made, ordained, constituted, granted and declared, and by these presents for us, our heirs and successors do make, ordain, constitute, grant and declare that the said petitioners and the rest of the inhabitants of said Parish and Township of Jamaica in communion of the Church of England as by law established be and their successors the Rector and inhabitants of the said Parish and Township of Jamaica in communion as aforesaid for the time being, for from time to time, and at all times for ever hereafter, a body corporate and politic in deed, fact and name, by the name and stile of the Rector and inhabitants of the Parish and Township of Jamaica in Queens County in communion of the Church of England as by law established, and they and their successors the Rector and inhabitants of the said Parish and Township of Jamaica in communion of the Church of England as by law established one body politic and corporate in deed, fact and name, really and fully, we do for us, our heirs and successors order, make, constitute, declare and create by these presents, and that by the same name they and their successors the Rector and inhabitants of the said Parish and Township of Jamaica in communion of the Church of England as by law established for the time being shall and may have perpetual succession and shall and may be responsible and capable in the law to sue and be sued, to implead and be impleaded, to answer and be answered unto, to defend and be defended, in all courts and elsewhere in all and singular suits, causes, quarrels, matters, actions demands and things of what nature or kind soever. And also that they their successors by the same name be and shall be for ever hereafter capable and able in the law to take, accept and acquire, purchase, receive, have, hold and enjoy in fee for ever, for life or lives, or for years, or in any other manner any messuages, buildings, houses, lands, tenements, hereditaments and real estate, and the same to lease, or demise for one or more years to grant, alien, bargain, sell and dispose of, for life or lives, or for ever, under certain yearly rents: And also to accept of, take, possess, and purchase any goods, chattels or personal estate and the same to hire, let, sell or dispose of at their will and pleasure as fully as any other corporation or body politic within that part of our Kingdom of Great



Britain called England, or in our Province of New York may lawfully do. Provided that such messuages and real estate as they or their successors shall have or may be entitled unto shall not at anyone time exceed the actual value of Five Hundred Pounds current money of our said Province over and above the said Church and the ground on which the same stands and the cemetery aforesaid: and further we will and ordain and by these presents for us, our heirs and successors do declare and appoint that for the better ordering and managing the affairs and business of the said corporation there shall be one Rector of the Church of England as by law established, duly qualified for the care of souls, two church wardens and eight vestrymen from time to time constituted, elected and chosen for the said Church in manner and form as is hereafter in these presents expressed, which Rector and Church wardens, or any two of them, together with the Vestrymen, or the major part of them for the time being, shall have and are hereby invested with full power and authority to dispose, order and govern the general business and affairs of and concerning the said Church called Grace Church, and all such lands, tenements, hereditaments, real and personal estate, as shall or may be purchased or acquired for the use thereof as aforesaid, and further we will and grant that the said Rector and inhabitants of the Parish and township of Jamaica in Queens County, in communion of the Church of England as by law established, and their successors, shall and will for ever hereafter have a common seal to serve and use for all matters, causes, things and affairs whatsoever of them and their successors, and full power and authority to break, alter, change and new make the same or any other common seal from time to time at their free will and pleasure as they shall see fit.

AND for the better execution of our Royal Will and pleasure herein, we do assign, constitute and appoint the said Samuel Smith Junior and John Troup to be the present Church Wardens and the said Benjamin Whitehead, Thomas Betts, Jacob Ogden, Thomas Braint, Richard Betts, William Sherlock, John Comts and Thomas Lointman to be present Vestrymen of the said Church and to hold and enjoy their several offices until the first Tuesday in Easter week next ensuing and no longer. AND FURTHER our will and pleasure is and we do for us, our heirs and successors establish, appoint

and direct that on the said first Tuesday in Easter week ensuing, and once in every year forever thereafter on Tuesday in Easter Week, in every year, at the said Church the inhabitants of the said Parish and Township of Jamaica in Queens County in communion of the Church of England as by law established for the time being, or the major part of them, then and there assembled, shall elect, chuse and appoint two of their members Church Wardens and eight others of their members to be Vestrymen of the said Church for the ensuing year, which Church Wardens and Vestrymen so to be chosen and appointed shall immediately enter upon their respective offices and hold and exercise the same for and during the term of one whole year from the time of such elections respectively or until other fit persons shall be elected in their respective places: AND we do ordain and declare that as such the church wardens and vestrymen by these presents nominated and constituted as such as shall from time to time hereafter be elected and appointed shall have and they are hereby invested with full power and authority to execute and perform their several and respective offices in as full and ample manner as any church wardens or vestrymen in that part of our Kingdom of Great Britain called England or in our Province of New York have or lawfully may or can do. AND if it shall happen that any or either of the Church Wardens or Vestrymen by these presents named and appointed, or hereafter to be elected and chosen, shall dye or remove from the said Parish and Township or refuse or neglect to officiate in the said respective offices before their or either of their appointed time of service therein be expired then and in every such case it shall and may be lawfull to and for the said Rector and inhabitants of the said Parish and Township of Jamaica in Queens County in communion of the Church of England as by law established for the time being or the major part of such them as shall assemble together for that purpose at the said Church at some day within a month next after such death, removal, refusal or neglect, to be appointed by the Rector and Church Wardens for the time being, or any two of them, to proceed in manner aforesaid and make a new election and appointment of one or more of their members for the time being to supply the room or place of such person or persons so dying, removing, refusing or neglecting

to act in his or their respective office and offices as aforesaid and so often as shall be needfull and requisite. AND for the due and orderly conduct and carrying on the respective elections of Church Wardens and Vestrymen, by these presents established and ordained, our Will and pleasure is and we do declare and direct that the Rector of the said Church for the time being shall give publick notice thereof from time to time, as they become necessary and are hereby appointed, by publishing the same at the said Church immediately after divine service on the Sunday next preceeding the day appointed for such election. AND further we do will and by these presents for us our heirs and successors ordain, appoint and direct that the Rector and Church Wardens of the said Church for the time being, or any two of them, shall and may from time to time, upon all occasions assemble and call together the said Rector, Church Wardens and Vestrymen for the time being, or the greater number of them, the said Vestrymen with said Rector and Church Wardens, or any two of them, together with the said Vestrymen, or the major part of them, shall be and by these presents are authorized and empowered to consult, advise and consider and by a majority of votes to do, direct, manage, transact and carry on the interest and business and affairs of the said Church and to hold vestries for that purpose AND we do further give and grant unto the said Rector and inhabitants of the said Parish and Township of Jamaica in Queens County in communion of the Church of England as by law established and to their successors forever that the Rector and Church Wardens of the said Church for the

time being, or any two of them, together with the Vestrymen of the said Church for the time being, or the major part of them, in Vestry assembled shall have full power and authority from time to time and at all times hereafter to make, ordain and constitute such rites, orders and ordinances for the good discipline and government of the members of the said Church and corporation and the interests thereof as they or the major part of them shall think fit and necessary so as such rules, orders and ordinances be not repugnant to the laws of that part of our Kingdom of Great Britain called England or in this our Province of New York, but as only as may be agreeable thereto, which rules, orders and ordinances

shall be from time to time fairly entered in a book or books to be kept for that purpose AND further our will and pleasure is that it shall and may be lawfull for the Rector and Church Wardens of the said Church, or any two of them, and the said Vestrymen or the major part of them, at the vestry to nominate and appoint a clerk and sexton or bellringer for the said Church, and also a clerk and messenger to serve the vestry at their meetings and such other under officers as they shall stand in need of, to remain in their respective offices so long as the said Rector, Church Wardens and Vestrymen for the time being, or the major part of them, shall think fit and appoint. AND further we do for us our heirs and successors declare and grant that the patronage, advowson, donations or presentations of and to the said Church shall appertain and belong to and is hereby invested in the Church Wardens and Vestrymen of the said Church for the time being and their successors for ever or the major part of them, where of one church warden shall always be one. AND further KNOW YE that we of our especial grace certain knowledge and meer motion have given, granted, ratified and confirmed, by these presents do for us our heirs and successors give, grant, ratify and confirm unto the said Rector and inhabitants of the Parish and Township of Jamaica in Queens County in communion of the Church of England as by law established, and their successors for ever, ALL that the said Church and grounds on which the same stands, and the cemetery belonging to the same, containing in the whole about half an acre To have and to hold all and singular the premises aforesaid with the appurtenances unto them the said Rector and inhabitants of the Parish and Township of Jamaica in Queens County in communion of the Church of England as by law established and their successors to their only proper use and behoof forever. To be holden of us, our heirs and successors in free and common socage as of manor in East Greenwich in the County of Kent within that part of our Kingdom of Great Britain called England. Yielding, rendering and paying therefore unto us, our heirs and successors yearly and every year forever on the feast day of Annunciation of the Blessed Virgin Mary at our City of New York unto our or their Receiver General there for the time being an annual rent of one pepper corn if demanded in lieu and stead of all other rents, duties, services, claims, and demands

whatsoever for the premises. And lastly we do for us, our heirs and successors ordain and grant unto the said Rector and inhabitants of the Parish and Township of Jamaica in Queens County in communion of the Church of England as by law established, and their successors, by these presents that this our grant shall be firm, good, effectual and available in all things in the laws to all intents, constitutions and purposes whatsoever according to our best intents and meaning herein before declared and shall be construed, reputed and adjudged in all cases and causes most favorably on the behalf and for the best benefit and advantage of the said Rector and inhabitants of the Parish and Township of Jamaica in Queens County in communion of the Church of England as by law established and their successors although express mention of the yearly value or certainty of the premises or any of them in these presents is or are not made any matter, cause or thing to the contrary thereof notwithstanding.

IN TESTIMONY WHEREOF we have caused these our letters to be made patent and the great seal of our said Province of New York to be hereunto affixed and the same to be entered on record in our Secretary's office of our said Province in one of the books of patents there remaining.

WITNESS our said trusty and wellbeloved Cadwallader Colden, Esquire, President of our Council and Commander-in-Chief of our Province of New York and the territories depending thereon in America at our Fort in our said City of New York the seventeenth day of June in the year of our Lord one thousand seven hundred and sixty-one and of our reign the first.

(Second skin line 14 the word *do* interlined and line 19 the words *part of* wrote on an erasure.

Clarke.

New York, Secretary's Office, 1st July 1761.

The within letters patent or charters are recorded in this office in Liber Patents No. 13 Pages 373 to 378.

Geo. Banyan, D. Secy.

AMENDMENTS TO THE CHARTER.

There was an act of the Legislature to amend the charter of Grace Church in 1793.

This amendment was to alter the name (style) of the old Corporation from

"The rector and inhabitants of the parish and township of Jamaica in Communion of the Church of England, as by law established" to "the rector and inhabitants of the town of Jamaica in Communion of the Protestant Episcopal Church, &c."

Residents of Jamaica only voted or were chose to office.

"In 1842, on petition to the Legislature, the Charter of the Church was so amended that residents of Flushing and Newtown, if of full age, pewholders in Grace Church, belonging to it for the last twelve months, or received therein by baptism, confirmation, or receiving the communion were allowed equal rights thereafter."

H. Onderdonk, "Antiquities of Grace Church, Jamaica," p. 119.

Rev. Thomas Poyer

The Register Book for the Parish of Jamaica

July 22 1710 to Dec 2 1731.

(a few leaves lost)

4.0.0.

Persons Baptiz'd. Persons married. Persons Buried

Benjamin & Son of - His Goodness & Catherine Charles of London
Benjamin & Ariadne Sawyer April 22 1719 at Jamaica published at Col. White's

Thos & Son of Rich Daniel Whitbread and
& Mary Boller Ap. 22 1719 at Jamaica
1719 at Jamaica 1719 at Kingston. Licensed

Isoborah & Daughter of Adam & Sarah
Lawrence Aug. 9 1719 at Kingston
Isaac & Susanna
Boller Aug. 30 1719 at Jamaica published

John & Son of Daniel
& Hannah Denton Aug. 12 1719 at Jamaica
John & Ann
Baldwin of Hamp.
Aug. 30 1719
Licensed

Ann & Daughter of John
& Sarah 9 Dec 1719 at Jamaica
John Northam and
Isabella Davis, Esq.
published at Hampton

John & Daughter of John
& Sarah 9 Dec 1719 at Jamaica
His Goodness & Catherine
Charles of London
published at Hampton

James & Son of George & Sophia
Reynolds 9 Dec 1719 at New Town
Paul Hill & Miss
Smith 9 Dec 1719
Licensed

Edw & Daughter of
A. C. C. C. C. C.
May 9 1722
Licensed

VII
THE
REGISTER OF REV. JOHN POYER,
JULY 22, 1710, TO NOV. 28, 1731

LETTER OF PERMISSION TO PUBLISH RECORDS.

February 1, 1913.

Rev. Horatio Oliver Ladd,
Rector Emeritus Grace Church.

Dear Sir:—

I beg to inform you that at a meeting of the Vestry of Grace Church, held on the 28th ult., the following resolution was adopted:

“That permission be and hereby is granted to the Rev. Dr. Ladd to publish the papers mentioned in his letter of January 28, 1913.”

Very truly yours,

BYRON W. BAKER,

Clerk of the Vestry.

Mr. Poyer's Register includes entries for Flushing and Newtown, besides those that were brought to him, from remote parts of Long Island. The original is in the size and shape of a copy book, the entries of baptism and marriages are in parallel columns and so pale as to require a magnifying glass to read them. A few leaves are lost; the rest are in a perishable condition and yellow with age.

This register was first printed by the kind permission of Rev. Edwin B. Rice, rector in 1883, in a genealogical magazine. It is the only one of Grace Church Registers which has been before published. The sample page in the illustrations shows how unlike in form and writing this is to the others.

The Parish records from 1732 to 1780, were lost during the rectorship of Dr. Johnson. They were kept in a box and may have been destroyed in the burning of the Church.

THE REGISTER BOOK FOR THE PARISH OF JAMAICA.

KEPT BY THE REV. THOMAS POYER, RECTOR FROM 1710 TO 1732.

PEBSONS BAPTIZ'D, YE TIME WN AND PLACE WHERE.

Samuel ye Son of Samuel & Hannah Smith July 23, 1710 at Jamaica.

Ruth ye Daughter of Peter & Abigail White July 23, 1710 at Jamaica.

Jno ye Son of Jno & Freeloove Burrows August 27, 1710 at Jamaica.

Richd ye Son of Thos & Mary Evans August 13, 1710 at New Town.

Deborah ye Daughter of Jno & Rebecca Smith of Sealtauget, aged 21, 7ber 7, 1710 at Jamaica.

Sarah, ye Daughter of Samuel & Frances Walker of Brookland in King's County 7ber 7, 1710 at Jamaica.

Robert, Hester, Judith, Susanna, Jno, Daniel, Sons & Daughters of Johhathan & Judith Murrail 8ber 1, 1710 at New Town.

Thos ye Son of Peter & Elizabeth Quacoe 8ber 29, 1710 at N. Town.

Augustin ye Son of Will & Mary Crook 1ober 3, 1710 at Jamaica.

Abigail ye Daughter of Thos Murraile & Ann Glenn of N. Town 1ober 31, 1711, at N. Town.

Mary ye Daughter of Joel and Deborah Burrows Jan 2, 1710 at Jamaica.

Daniel ye Son of Thos & Jane Whitehead, Feb 14, 1710 at Jamaica.

Jonathan & Rebecca ye Son & Daughter of James & Rebecca Hazard of N. Town, Feb 26, 1710 at New Town.

Elizabeth ye Daughter of Thos & Sarah Willet April 19, 1711 at Flushing.

Peter ye Son of Samuel & Katherine Clowes Jan 10, 1711 at Jamaica.

Mary ye Daughter of Walter & Margaret Jones April 20, 1711 at Jamaica.

Elizabeth & Marsi, ye Daughters of Richd & Mary Grego Mar 25, 1711 at New Town.

Johannes Daniel ye Son of Augustus & Elizabeth Bernard Mar 26, 1711 at New Town

Jemima ye Daughter of Jno & Ruth Smith 8ber 18, 1711, at Jamaica.

Jno ye Son of Jno & Elinor Turner 9ber 18, 1711 at Jamaica.

Mary ye wife of Wm Fowler 9ber 29, 1711 at Flushing.

Mary ye Daughter of Wm & Mary Fowler 9ber 29, 1711 at Flushing.

William ye Son of Jno & Elizabeth Jackson 10ber 16, 1711 at Jamaica.

Richd & Samuel ye Sons of Richd & Marsi Cornell Feb. 14, 1711/12 at Flushing.

Deborah ye Daughter of Joseph & Elizabeth Dean Feb 14 1711/12 at Flushing.

Daniel ye Son of Peter & Abigail White, March 9, 1711 at Jamaica.

Sarah ye Daughter of Jephtha and Katherine Lewis Apr. 13, 1712 at New Town.

Benjamin ye Son of Edward & Mary Phillips Apr. 13, 1712 at Newtown.

Rich ye Son of Richd & Mary Betts May 4, 1712 at Jamaica.

Samuel ye Son of Thomas & Dinah Howel May 18, 1712 at Jamaica.

Catherine ye Daughter of Robt & Abigail Reade, May 29, 1712 at Jamaica.

James ye Son of Robert Mijward & Elizabeth Hadlock June 22, 1712 at Jamaica.

Wm Hallett aged July 9, 1712 at Hellgate.

Joseph ye Son of Edward & Mary Higby July 15, 1712, aged 17 years at Jamaica.

James ye Son of Jno Stevens and Rachel Hugans July 15, 1712 at Jamaica.

Mary ye Daughter of Samuel and Hannah Smith 8ber 19, 1712 at Jamaica.

Ruth ye Daughter of Wm & Derica Woolsey 9ber 2, 1712 at Jamaica.

Stephen ye Son of Jno & Freelove Burrows 10ber 14, 1712 at Jamaica.

Thos ye Son of Francis & Catherine Sawyer 10ber 22, 1712 at Jamaica.

Francis ye Son of Jaspar & Elizabeth Francis 10ber 28, 1712 at Jamaica.

Nathan, Sarah and Iday, ye children of Jno & Margaret Clemens 10ber 31, 1712 at Flushing.

Willm, Jno Charles, Bickely, Sarah, Jane, Children of Thos & Elizabeth Whellin Jan 1, 1712 at Jamaica.

Thos ye Son of Joel & Deborah Burrows Feb 22, 1712 at Jamaica.

Sarah ye Daughter of Thos & Margaret Rattoon April 16, 1713 at Jamaica.

Johnathan Whitehead aged 41 April 18, 1713 at Jamaica.

Daniel, Abigail, Charity, Thos Benjamin, Sarah, Deborah, Susanna, Children of Jonathan and Sarah Whitehead, April 18, 1713 at Jamaica.

Robt ye Son of Jno & Hicks, May 21, 1713 at Flushing.

Joseph Hallett and Lydia his Wife, Samuel Moor jun and Charity his Wife, Geo. Hallett, persons at riper years, baptized August 6, 1713 at Hellgate.

Joseph, Moses, Mary and Wm, Children of the aforesd Jo & Lydia Hallet, baptiz'd at Hell-Gate August 6, 1713.

Sarah ye Daughter of Jacob & Mary Blackwel, baptiz'd at Hell-Gate August 7, 1713.

Jno ye Son of Jno and Elizabeth Bartow 7ber 6, 1713 at Flushing.

Hannah, Garret & Alice Furman 8ber 25, 1713 at Jamaica, persons grown up or at riper years.

Arthur Smith 7ber 27, 1713 aged at Jamaica.

Susanna, ye Daughter of Peter Sonmans & Elizabeth Arnold 8ber 28, 1713 at Newtown.

Catherine ye Daughter of Samuel and Catherine Clowes 10ber 21, 1713 at Jamaica.

Jno Whellin aged Jan 18, 1713 at Jamaica.

Wm West aged 41, Jan. 26, 1713 at Newtown.

Mary ye Daughter of James & Mary Dunnalson April 11, 1714 at Jamaica by Mr. Halliday.

James & Sarah, Negroes of Samuel Clowes May 23, 1714 at Jamaica.

Catherine ye Daughter of Jno & Elizabeth Walker June 5, 1714 at Newtown.

Hannah ye Daughter of Richd & Sarah Abril, August 26, 1714 at Jamaica.

Martha ye Daughter of Jeremiah & Martha Ganong Jany 19, 1714 at Flushing.

Elizabeth ye wife of Jno Bartow Mar 2, 1714 aged

Frances, Elizabeth, Hannah, Sarah & Mary, Children of Jno & Eliz. Bartow March 2, 1714 at Jamaica.

William ye Son of Jno & Sarah Whelin, April 7, 1715 at Jamaica.

Thos ye Son of Josias and Isabella Wiggins, April 17, 1715 at Jamaica

Mary ye Daughter of Thos & Dinah Howel April 23, 1715 at Jamaica.

Jno ye Son of Jno & Margaret Clemens July 24, 1715, at Jamaica.

Catherine ye Daughter of Francis & Sarah Nicols, September 18, 1715 at Jamaica.

Sarah, Phillis & Henry, negroes of Thos & Frances Poyer September 1, 1715 at Jamaica.

Wm. ye Son of James Hazard 8ber 22, 1715 at Newtown.

Joseph ye Son of Samuel & Katherine Clowes 9ber 20, 1715 at Jamaica.

Wm ye Son of Wm & Rachl Stroud Jan 22, 1715 at Jamaica.

Sarah ye wife of Jno Goldin & Jno their son Feb 26, 1715/16 at Jamaica.

Elizabeth ye Daughter of Peter & Catherine Nick April 3, 1716 at Newtown.

Abigail, ye Daughter of Arthur & Abigail Smith Ap. 22, 1716 at Jamaica.

Amy ye Daughter of Jno & Elizabeth Bartow June 10, 1716 at Jamaica.

Benjamin ye Son of Saml Bayless & Goldin July 26, 1716 at Jamaica.

Margaret the Daughter of Edward a Negro of ye Widow Marocin and of Jane a negro of Mr. Jno Tredwell Aug 19, 1716 at Jamaica.

Henry ye Negro of Andrew Van Alst 7ber 23, 1715 at Newtown.

Catherine ye daughter of Peter & Abigail White 7ber 30, 1716 at Jamaica.

Jno ye Son of Jno & Sarah Whelin 8ber 3, 1716 at Jamaica.

Francis ye Son of Jephtha and Catherine Lewis 8ber 21, 1716 at Newtown.

James ye Son of Jno & Margaret Clement 8ber 25, 1716 at Flushing.

Jacob Dean aged Jany 7, 1716 at Jamaica.

Johanna ye Daughter of Edward & Johanna Blagg Jany 17, 1716 at Jamaica.

Samuel Dean and Saml, Abraham, Sarah, Phebe, Abigail and Cuz-ziah Children of Saml and Hannah Dean Jany 24, 1716 at Jamaica.
Jno Dean and Stephen ye Son of Jno and Mary Dean Janry 24, 1716 at Jamaica.

Henry ye Son of Ben: and Arianthe Taylor March 5, 1716 at Jamaica.

Adam Lawrence April 9, 1717 at Jamaica.

Daniel ye Son of Samuel and Hannah Smith April 14, 1717 at Jamaica.

Sarah ye Daughter of Henry & Jane Negroes of Mr. Andrew Van Alst June 16, 1717 at Newtown.

Jno ye Son of Richd & Mary Betts June 23, 1717 at Jamaica.

Catherine ye Wife of Ephraim Goldin & Percival their son June 2, 1717 at Jamaica.

Francis ye Son of Thos & Elizabeth Whellin July 7, 1717 at Jamaica.

Sarah ye Daughter of Jno & Elizabeth Fish August 11, 1717 at Newtown.

Deborah the daughter of Saml & Catherine Dean Septber 1, 1717 at Jamaica.

Richard Stockton of East Jersey 8ber 21, 1717 aged 22 years at Jamaica.

Benjamin ye Son of Joseph & Patience Dean 8ber 27, 1717 at Jamaica.

Catherine ye daughter of Christopher & Ann Tuly Jan 5, 1717 at Jamaica.

Leonard ye Son of Arthur & Abigail Smith Feb 16, 1717 at Jamaica.

Matthew ye Son of Jno & Sarah Goldin June 29, 1718 at Jamaica.

Elizabeth ye Wife & Mary ye Daughter of Thos Umphreys July 12, 1718 at Jamaica.

Elizabeth ye Daughter of Thos & Eliz: Umphreys August 14, 1718 at Jamaica.

Judith ye Daughter of Simon & Sarah Negroes of Thos & Frances Poyer Aug 24, 1718 at Jamaica.

Charles ye Son of Jno & Elizabeth Roe 7ber 7, 1718 at Jamaica.

Mary ye Daughter of Walter & Hannah Harris 7ber 9, 1718 at Great Neck.

Rachel ye Daughter of George & Reynolds 7ber 14, 1718 at Newtown.

Jno & Mary, Children of Joseph & Rachel Barton 8ber 19, 1718 at Jamaica.

Thos ye Son of the aforesd Joseph by his 2d Wife Abigail ye same time & Place.

Hester & Diana Negroes of Caleb & Martha Heathcote 9ber 2, 1718 at Jamaica.

Catherina ye Daughter of Saml & Catherine Clowes 9ber 9, 1718 at Jamaica.

Jemima the Daughter of William & Susanna Hodger 9ber 15, 1718 at Jamaica.

Elizabeth the Daughter of Caleb & Martha Heathcote Jany 25, 1718 at Jam.

Thos ye Son of Jno & Sarah Whellin Feby ye 8th 1718 at Jamaica.

Mary ye Daughter of Ephraim & Katherine Goldin Feby ye 8th 1718 at Jamaica.

Mary ye Daughter of John & Margaret Clement Feby ye 19th, 1718 at Flushing.

Richard, John, Solomon, Mary, Elizabeth and Phebe Children of Richard & Mary Combs March 14, 1718 at Jamaica.

Benjamin ye Son of Benjamin & Arianthe Taylor March 16, 1718 at Jamaica.

Thos ye Son of Richd & Mary Betts Ap. 22, 1719 at Jamaica.

Deborah ye Daughter of Adam & Sarah Lawrence Aug. 9, 1719 at Flushing.

Jno ye Son of Daniel & Hannah Denton Aug. 12, 1719 at Jamaica.

Ann ye Daughter of Robert & Wells 9ber 1, 1719 at Jamaica.

Sarah ye Daughter of Saml & Hannah Smith 9ber 8, 1719 at Jamaica.

James ye Son of George & Bythia Reynolds 9ber 15, 1719 at Newtown.

—lbert ye Son of — & Jane Nicols 10ber 22, 1719 at Jam.

Mary ye Daughter of Jno & Catherine Goodin 10ber 20, 1719 at Jamaica.

Mary ye Daughter of Sam. & Cath. Clowes 9ber 21, 1720 at Jamaica.

Catherine ye Daughter of Gerardus & Sarah Clowes Janry 8th 1720 at Jamaica.

John ye Son of Benjamin & Arianthe Taylor Jany 29th 1720 at Jamaica.

Eliz. ye Daughter of Richd Joy and Ann Tonal Mar. 26th 1720 at Jamaica.

Augustin ye Son of George & Reynolds June 18, 1721 at Newtown.

Sarah ye Daughter of Robt & Sarah Willis August 1 1725 at Flushing.

Ann ye Daughter of James & Mary Smalshanks Aug 1 1725 at Flushing.

Ann ye Daughter of Daniel & Elinor Whitehead August 6 1725 at Jamaica.

Joseph Oldfield ye Son of Thos & Sarah Poyer 7ber 19, 1725 at Jamaica.

Stephen ye Son of Benjamin & Rachel Wiggins Feby 20, 1725 at Jamaica.

Jno & Sarah Children of Jno & Julia Miller Feby 20, 1725 at Jamaica.

Wm ye Son of Guy & Elizabeth Young Mar 7, 1725 at Jamaica.

Wm ye Son of Robert & Wood Mar 27th 1726 at Newtown.

Smith ye Son of Wm & Deborah Steed May 8th 1726.

Lewis ye Son of Joseph & Abigail Barton. Do Do Do.

Mary ye Daughter of Richd & Charity Comes. Do Do Do.

Thos ye Son of John & Elinor Hicks June 19, 1726 at Jamaica.

Deborah ye Daughter of Jno & Elizabeth Willett July 3d 1726 at Jamaica.

Martha ye Daughter of Robt & Sarah Willis, July 31, 1726 at Flushing.

Robt ye Son of Thos & Catherine Martimore July 31, 1726 at Jamaica.

Saml ye Son of Edward & Eliz. Willett 7ber 11, 1726 at Jamaica.

Sarah ye Daughter of John & Sarah Whellin Do Do Do.

Catherine ye Daughter of Thos & Charity Brown 7 ber 18, 1726 at Jamaica.

Willett ye Son of Benjamin & Arianthe Taylor 9ber 6, 1726 at Jamaica.

Elizabeth ye Daughter of Thos & Hannah Whitehead 9ber 20, 1726, at Jamaica.

Thos ye Son of Thos & Sarah Poyer xber 8, 1726 by Revnd Mr Jenney at Jamaica.

Thos ye Son of Edward & Sarah Jones xber 11, 1726 at Jamaica.
Caleb ye Son of Gershon & Mary Wiggins xber 26, 1726 aged
12 years at Jamaica.
Gilbert ye Son of Adam & Lawrence Janry 5th, 1726 at great
Plain.
Richd Green aged Febry 4, 1726 at Springfield.
Daniel ye Son of Guy & Eliza Youngs March 20, 1726 at Jamaica.
Martha ye Wife of James Hazard and Bridget Hallett April 9,
1727 at Newtown.
Jno the Son of Gerardus & Sarah Clowes June 18, 1727 at Jamaica.
Gilbert ye Son of Foster & Mary Waters Aug 13, 1727 at Jamaica.
Susanna ye Wife of William Barnet 7ber 19th 1727 at Jamaica.
Mary ye Daughter of Jno & Catherine Bedford 8ber 8th 1727 at
Jamaica.
Mary ye Daughter of James & Mary Smallshanks 8ber 15, 1727
at Flushing.
Benjamin ye Son of Robert & Sarah Willis 9ber 12, 1727 at
Flushing.
Jno ye Son of Jno & Elizabeth Walker 9ber 23, 1727 at Jamaica.
Danl ye Son of Daniel & Elinor Whitehead Janry 7th 1727 at ye
Mill.
Charity ye Daughter of Wm & Deborah Steed Janry 21, 1727 at
Jamaica.
Hannah ye Daughter of Thos & Catherine Martimore Janry 30th
1727 at Jamaica.
Adam, Benjamin, Margaret, Elizabeth & Martha Children of Jo.
and Elizabeth Kinley Feby 9th 1727 at Springfield.
Charles Wright of Newtown & Ruth the Daughter of Charles &
Ann Wright Mar 3, 1727 at Jamaica.
Elizabeth ye Daughter of Benjamin & Rachel Wiggins March 3,
1727 at Jamaica.
Wm ye Son of George & Furnace Mar 29, 1727 at Newtown.
Hannah ye Daughter of Saml & Murrail Mar 24, 1727 at
Newtown aged
Cynthia ye Daughter of Jno & Julia Miller Mar 31, 1728 at
Jamaica.
Catherine ye Daughter of Thos & Hester Brown ye Same Day &
Place.
Abraham ye Son of Aaron Furman & Catherine Brass April 16,
1728 at Jamaica.

Mary ye Daughter of James & Charity Leonard May 5th 1728 at Jamaica.

Elizabeth the Daughter of John & Elizabeth Willett Do Do Do.

Wm ye Son of Thos & Eliz. Umphreys July 14, 1728 at Jamaica.

James ye Son of Pierre Pool & Mary his Wife baptiz'd same day.

Sarah ye Daughter of Edward & Sarah Jones July 28th 1728 at Jamaica.

Johanna ye Daughter of Edward & Alette Willett 8ber 27th 1728 at Flushing.

Hannah ye Daughter of Thos & Hannah Whitehead Feby 16, 1728 at Jamaica.

Jno ye Son of Thos & Sarah Poyer March 20, 1728 at Jamaica.

Thos ye Son of Jos: & Hannah Sackett May 11, 1729 at New-town &

Deborah ye Daughter of Nathaniel & Susannah Lawrence at ye same Time and Place.

Susannah ye Wife of Nathaniel Lawrence July 6th 1729 at New-town.

Hannah Kezia & Abigail Daughters of Johhathan & Parnel Murrel July 11, 1729 at Jamaica.

Elizabeth ye Daughter of Thos Brown & Catherine Goodin, July 16, 1729 at Jamaica.

Cornelia ye Daughter of James & Mary Smalshanks Aug 17, 1729 pr Mr. Jenney.

James ye Son of James & Catherine Davies 7ber 14, 1729 at Flushing.

Jno ye Son of Foster & Mary Waters, Charity ye Daughter of Thos & Hester Brown & Sarah & Elizabeth Daughters of Wm & Deborah Steed 8ber 19, 1729 at Jamaica.

Helena ye Daughter of Benjamin & Eliza Whitehead 8ber 20, 1729 at Jamaica.

Jno ye Son of Thos & Cumins 9ber 9, 1729 at Flushing.

Sarah ye Daughter of Jno & Elizabeth Willett 9ber 16, 1729 at Jamaica.

Sarah ye Daughter of Jno & Elizabeth Willett 9ber 16, 1729 at Jamaica.

Jno ye Son of Small & Bridget Hallett & Lydia & Martha their Daughters. Saml ye Son of Jno & Hannah Washbourn. Thos, Jacob, James & Saml Sons & Sarah ye Daughter of Joseph & Lydia Hallett & Nathl ye Son of Jos & Mary Hallett. Mary ye

Daughter of Jacob & Mary Blackwell. Wm, Saml & Jephtha Sons of Jephtha & Catherine & Eliz. Dau. of Peter & Susanna Jan'y 7th 1729 at Hell-Gate.

Mary ye Daughter of Johhathan & Parnel Murrell Feb 8, 1729 at Jamaica.

Hannah ye Negro of Joel & Deborah Burroughs Mar 3, 1729 at Jamaica.

Saml ye Son of Edw. & Sarah Jones May 8, 1730 at Jam.

Elinor ye Daughter of Benjn & Elizabeth Whitehead June 7, 1730 at Jamaica.

Jno ye Son of Thos & Elizabeth Umphreys June 10, 1730 at Jamaica aged 27 Y.

Charity ye Daughter of Benjamin & Rachel Wiggins July 19, 1730 at Jamaica.

Thos ye Son of Richd & Charity Comes & Eliza ye Daughter of Jno & Hannah Whellin 7ber 13, 1730 at Jamaica.

Wm ye Son of David & Jane McErmy 7ber 27, 1730 at Jamaica.

Jno ye Son of Foster & Mary Waters & Mary ye Daughter of Jno & Eliza Bannister 8ber 25, 1730 at Jamaica.

Elizabeth ye Daughter of Thos & Catherine Martimore Feby 28, 1730 as also Julia ye Daughter of John & Julia Miller.

Parnell ye Wife of Jonan Murrell Mar 13, 1730 at Jamaica.

Eliza ye Daughter of Nathaniel & Susanna Lawrence Mar 21, 1730 at Newtown.

Mary ye Daughter of Wm & Susanna Row April 4, 1731 at Flushing.

Edward ye Son of Edward & Alette Willett April 22, 1731 at Jamaica.

The following entry was copied by Henry Onderdonk, Jr., from the last leaf of Mr. Poyer's Sermon:

1723, Jan 24. William son of Henry & Rebecca Lloyd.

James, John Joseph and Sarah children of James and Martha Matthis.

James Son of Thos. & Bathsheba Everet.

Wright Son of Abm & Sarah Everet.

Ann Daughter of Daniel & Charity Madock.

THE REGISTER BOOK FOR THE PARISH OF JAMAICA.

KEPT BY THE REV. THOMAS POYER, RECTOR FROM 1710 TO 1732.

Persons married, ye time wn & place where.

Thomas Glenn & Mary Wildey both of Flushing July 22, 1710 at Jamaica, Licens'd.

Jno Weeton & Geartea Nuller both of N. York Septber 10, 1710 at Jamaica, licens'd.

Samuel Mills & Abigail Smith, both of Jamaica 10ber 11, 1710 at Jamaica, published.

Nathan Silleck of Stanford & Mary Sands of Hempstead 10ber 13, 1710 at Cow Neck, licens'd.

Ben: Moore & Hannah Sackett both of New Town 10ber 27, 1710 ber at New Town, publish'd.

Lewis Hulet of Hempstead & Grace Hallet Of N. Town at Jamaica, Jan 18, 1710.

Jno Sipkins of N. York & Deborah Alsop of N. Town Feb. 18, 1710 at Jamaica, licens'd.

Richard Betts of N. Town & Mary Creed of Jamaica April 10, 1711 at Jamaica, licens'd.

Daniel Wright & Eliphant Townsend, both of Oysterbay May 5th 1711 at Jamaica licens'd.

Jacob Blackwal & Mary Hallet both of N. Town May 10, 1711 at Hell-Gate, licens'd.

Theophilus Ketcham & Eliz. Reeker both of N. Town May 10, 1711 at Hell-Gate, licens'd.

Daniel Phillips & Catherine Kimball May 21, 1711 at Jamaica, publish'd.

Daniel Stephenson of N. Town & Eliz. Willet of Flushing May 24, 1711 at Flushing, licens'd.

Joseph Dean of Jamaica & Eliz. Cornhill of Flushing June 21, 1711 at Jamaica, publish'd.

Henry Dusenbury of Hampstead & Mary Fowler of Flushing 9ber 29, 1711 at Flushing, publish'd.

Wm West of New Town & Martha Furman of Jamaica 10ber 21, 1711 at Jamaica, publish'd.

Wm Woolsey & Derica Williamson of Jamaica at Jamaica Jany 4, 1711 publish'd.

James Dunnalson & Mary Dizart May 21, 1712 at Jamaica, licens'd.
Francis Croxon & Sarah Whelin 8ber 13, 1712 at Jamaica, publish'd.

James Tolman & Abigail Hicks of Flushing 8ber 27, 1712 at Jamaica, licens'd.

Wm. Robenson of Woodbridge in ye East Jersey & Deborah Lawrence of Flushing 9ber 7, 1711 at Jamaica, licens'd.

The four entries following were copied by Mr. Onderdonk from a loose piece of paper in Mr. Poyer's writing:

1724 May 10. At Newtown Edward Son of John & Mary Greenoak. At Jamaica Edward Son of Edward & Phebe Cox.

1725 Mar. 28th At Jamaica William Son of Johh & Elinor Hicks. I stood surety.

1725 Ap. 21. At Jamaica Mary Daughter of Foster & Mary Waters.

1725 May 9 at Jamaica Mary Daughter of Thos & — Stringham.
Joseph ye Son of Joseph & Hallett April 25, 1731 at Newtown.

Wm Son of Jem & Mary Creed Do 25 Do at Do.

Moses ye Son of Moses & Hallett Do 25 Do at Do.

Thos ye Son of Obadiah & Elizabeth Kinksman May 21, 1731 at Flushing.

Richard ye Son of Joseph & Mary Hallett July 25, 1731, at Newtown.

Edwd & Nicolas ye Sons of George & Catherine Reynolds August 28, 1731 at Jamaica.

Mary ye Daughter of Charles & Charity Hicks (formerly) now Doughty a Person of riper Years 7ber 13, 1731 at Jamaica.

Zachariah ye Son of Zachariah & Hester Allen 8ber 1, 1731 at Jamaica.

Jno ye Son of Jno & Catherine Bedford 8ber 16, 1731 at Jamaica.

Elizabeth ye Daughter of Jno & Mungers 8ber 17, 1731 at Newtown.

Lucretia Martise a free Negro-Woman & her Daughters Helena, Rachel & Sarah 9ber 11, 1731 at Jamaica.

Mary ye Daughter of Benjamin & Hannah Moor 9ber 14, 1731 at Newtown, a grown Person.

Sarah ye Daughter of Thos & Sarah Poyer xber 2, 1731 &

Gloriana ye Daughter of Jno Cornell & Charity Doughty Do Do Do at Jamaica.

James Flower of Hempstead & Rebecca Stilwel of Jamaica 9ber 15, 1712 at Jamaica.

Wm. Stroud & Rachel Hugins of Jamaica 10ber 2, 1712 at Jamaica, published.

Jno Tolman & Jane Hedger of Flushing 10ber 11, 1712 at Jamaica, licens'd.

Thos Cornell of Hempstead & Charity Hicks of Flushing 10ber 20, 1712 at Flushing, licens'd.

Richd Cornel & Miriam Mott of Hempstead Feb 8, 1712 with Certificate from Mr. Thomas Rectr of ye Parish.

Wm. Hartshorn of New Jersey & Helena Willet of Flushing May 1, 1713 at Flushing, licens'd.

Abraham Willet & Susanna Stephenson of Flushing May 1, 1713 at Flushing, licens'd.

Richd Everet of Foster's Meadow in ye Parish of Hempstead & Sarah Rushmore of Flushing June 10, 1713 published.

Nicholas Lambert and Jane Cockifa of this Prsh, July 27, 1713 at Jamaica, publish'd.

David Scot and Elizabeth Darcee Feb. 22, 1713 at Flushing, publish'd.

Jno Foster and Elizabeth Smith Feb 23, 1713 at Jamaica, publish'd.

Joshua Edwards & Elizabeth Hadlock March 11, 1713 at Jamaica, licens'd.

George Ogilvie & Mary Arnold April 22, 1714 at Jamaica, publish'd.

Benjamin Taylor & Arianthe Garrason May 26, 1714 at Jamaica, licens'd.

Isaac Vanhook & Catherine Hanson June 27, 1714 at Jamaica, publish'd.

John Cornell & Elizabeth Gardiner October 3, 1714 at Jamaica, licens'd.

Benjamin Fowler of ys Prsh & Hannah Dusenburie of ye Prsh of Hempstead Nov 1, 1714 at Jamaica, publish'd.

Theophilus Phillips of Hopewell East Jersey & Elizabeth Betts of ys Prsh Nov 9, 1714 at Newtown, publish'd.

Daniel Waters & Mary Talman of ys Prsh Novber 18, 1714 at Flushing, licens'd.

Jacob Dayton & Grace Thurston of South-hold Novber 24, 1714 at Jamaica, licens'd.

William Steed & Deborah Smith Feb 16, 1714 at Jamaica, licens'd.

Edward Churchill & Wanche Ryder Mar 1, 1714 at Jamaica, publish'd.

Jno Goldin & Sarah Hedger Mar 11, 1714 at Jamaica, publish'd.

Joseph Langdon & Hannah Carman Mar 30, 1715 at Jamaica, licens'd.

Walter Kippin & Mary Underhill June 12, 1715 at Newtown, licens'd.

Peter Wilcocks & Phebe Badgeley September 15, 1715 at Flushing, publish'd.

Abraham Everet of Hempstead & Sarah Wright of Jamaica October 6, 1715 at Jamaica publish'd.

Thos Howel & Hannah Young of ye Prsh of Flushing October 14, 1715 publish'd.

Jonathan Murrail Junr & Parnel Moss of ye Parish at Newtown gber 27, 1715 publish'd.

Walter Harris & Hannah Yeomans of Hempstead Prsh at Jamaica Jany. 20, 1715/16 licens'd.

Abel Smith of Hempstead & Deborah Udal of Flushing Janry 25, 1715 at Jamaica licens'd.

Robt Prince & Mary Burgess of ye Prsh May 31, 1716 publish'd at Jamaica.

Richard Symmons & Sarah Frost of Hempstead August 19, 1716 at Jamaica licens'd.

Ephraim Goldin of ys Prsh & Catherine Flewhellin of ye Prsh of Hempstead August 20, 1716 at Jamaica publish'd.

Samuel Dean and Catherine Denton Sber 1, 1716 at Jamaica licens'd.

Jno Brown & Catherine Wiesnar of Wawayanda Sber 8, 1716 at Jamaica published.

James Hazard & Martha Hallett Novber 17, 1716 at Hell Gate licens'd.

Henry Symmons & Rebecca Fowler Novber 22, 1716 at Jamaica licens'd.

Solomon Ridley & Mary Crannel Novber 23, 1716 at Hell-Gate licens'd.

Phillip Brooks & Mary Denman January 2, 1716 at ye Kilns publish'd.

Jno Fish & Elizabeth Hallett Feby 21, 1716 at Hell Gate publish'd

Wmo Harries & Mary Furman Feby 22, 1716 at Newtown, publish'd.

Thos Hooper & Mary Hornett March 4, 1716 at Jamaica, publish'd.

Jno Losee & Antie Heptonstal March 30, 1717, at Jamaica licens'd.

Adam Lawrence & Sarah Willet April 11, 1717, at Flushing, licens'd.

Joseph Barton & Abigal Lewis May 5th 1717 at Jamaica licensd.

Solomon Denton & Atalanta Clay June 3, 1717 at Jamaica, publish'd.

Francis Nicols & Mary Smith, July 5, 1717, at Jamaica, licens'd.

Christopher Tuly & Ann Sanders July 24, 1717 at Jamaica, published. gave her a certificate 8ber 8, 1718 Do to Mrs. Munson.

Thos Lewis and Mary Wiggins Aug 6, 1717 at Jamaica, publish'd.

Joseph Dean & Patience Okely August 10, 1717 at Jamaica licens'd.

Jno Aber & Mary Huls of Sealtauquet 7ber 10, 1717 at Jamaica, publish'd there.

Samll Mills & Elizabeth Hare 7ber 14, 1717 at Jamaica, publish'd.

Jno Munden & Elizabeth Lashford 7ber 22, 1717 at Jamaica publish'd.

Richd Stockton of East Jersey & Hester Smith of Jamaica 8ber 11, 1717 licens'd.

Jno Roe & Elizabeth Tiex 9b 10, at Jamaica licens'd.

Thos Volantine of Hemstead & Sarah Dean of Jamaica 9ber 12, 1717 at Jamaica publish'd.

Joseph Roades & Mary Smith of ys Prsh 10ber 20, 1717 at Jamaica publish'd.

George Hallett & Priscilla Allen of Newtown May 16, 1718 at Hell Gate licens'd.

Philip Riche, New York, & Mary Hicks of Flushing June 25, 1718 at little Neck, licens'd.

Francis Judkin of New York & Ann Wooley of Madnam's Neck 7ber 27 1718 at Jamaica.

Moses Haight of ye Parish of Wt Chtr & Rachel Dean of ys Prsh xber 25, 1718 at Jamaica.

The thirteen entries following were copied by Henry Onderdonk, Jr., from licenses and old sermons of Mr. Poyer's, and inserted by him in the Register:

1723, Oct 11. License. Thos Candale gent of Jamaica & Isabella Wiggins widow of Jamaica.

1723, Oct 20. License. Guy Youngs blacksmith of Jamaica & Elizabeth Edget of Jamaica.

1723 July 20. License. Thos Willet Senr of Flushing & Kesiah Thorne of Flushing.

1722, July 12. License. Thomas Howell tailor of Jamaica and Mary Wright widow of Westchester.

1722, July 16. License. James Titus and Jane Simmons both of Hempstead.

1721, Dec 30. License. William Wiggins of Jamaica & Priscilla Latham of New York.

1721 June 4. License. Phineas Macintosh Merchant of N. York & Elizabeth Alsop of Queen's County.

1724 August 18. License. James Leonard merchant of N. York & Charity Whitehead of Jamaica.

1724 Sep 7. License. Wm Barnet yeoman of Jamaica & Susanna Griffin Widow of Flushing.

1721 June 19. License. Wm Mash of Flushing gent & Miriam Hadlock of Jamaica.

1720 June 9. License. Israel Horsfield butcher of New York & Jane Watts of Hempstead.

1720 Nov. 25. License. Benj. Doughty of Flushing carpenter & Abigail Whitehead of Jamaica.

1720 April 23. license Theodorus Van Wyck of Hempstead & Elizabeth Creed of Jamaica.

Samll Read & Elizabeth White of Newtown May 21, 1722 at Jamaica.

The following six entries were inserted by Mr. Onderdonk:

June 9, 1722. By license John Cornell of Hempstead & Abigail Whitehead of Jamaica.

July 8, 1722. By license John Pudney of Hempstead cooper & Mary Thorne of Hempstead.

1725 Sept 18 By license Edward Jones of Jamaica, Sadler & Sarah Welling of Jamaica.

1725 May 6 by license Richard Thorne & Altie Van Wyck both of Hempstead.

1725 May 7 License. Micah Smith & Phebe Thorne both of Hempstead.

1726 April 12, License. Natha Birdsall & Jane Langdon both of Hempstead.

Jno Goodwin & Catherine Sawyer April 28th 1719 at Jamaica, publish'd.

Daniel Whitehead & Elinor Willett May 17, 1719 at Flushing, licensed.

Jno Carr & Susanna Tellet Aug 30, 1719 at Jamaica, publish'd.

John Carl & Ann Valentine of Hempstead 9ber 6, 1719, licensed.

Wm Northam & Rebecca Davids Do Do publish'd at Hempstead.

Thos Smalling & Catherine Jones Do Do published at Hempstead.

Paul Hill & Phebe Smith 9ber 7, 1719 licens'd.

Edwd Willett & Alette Clowes May 9, 1722 licens'd.

Thos Brown & Charity Derickson Janry 8th 1720 at Jamaica, publish'd.

Anthony Whitehead Waters & Margaret Willet May 21, 1726 at Jamaica licensed.

Jno Featherby & Rachel Baldwin 7ber 26, 1725 at Jamaica, publish'd.

Wm Hazalton & Hannah Smith 7ber 30th 1725 at Jamaica, publish'd.

Jacob Titus & Margaret Jerman of Hempstead 9ber 29, 1725, publish'd.

Thos Whitehead & Hannah Sacket 9ber 5, 1725, at Newtown, licens'd.

Thos Willett & Sarah Talman xber 31, 1725 at Jamaica, licens'd.

James Alburtus & Grace Jacobs Febry 4th 1725 at Hempstead, licens'd.

Timothy Wood & Hannah Oldfield Febry 11th, 1725 at Jamaica publish'd.

Robert Titus & Sarah Roberts July 20, 1726 at Jamaica, licens'd.

Wm. Hilton & Agness Herring of N. York, 7ber 25, 1726 at Jamaica, licens'd.

Jno Bedford & Catherine Wiggins xber 6 1726 at Jamaica licens'd.

Benjamin Whitehead & Elizabeth Willett Febry 28, 1726 at Jamaica, licens'd.

Stephen Hicks & Catherine Vanwyck May 4th 1727 at Flushing licens'd.

Thos Brown & Hester Van Velsa Aug 13, 1727 at Jamaica publish'd.

Jno Weeks & Ann White 8ber 30 1727 at Jamaica, licens'd.

James Hincksman & Keziah Willett Jany 25, 1727 at Jamaica, licens'd.

Joseph Kissam & Deborah Whitehead Feby 7, 1727 at Jamaica, licens'd.

Stephen Evans & Catherine Brass Ap. 16, 1728 at Jamaica, publish'd.

Augustus Grasset & Elizabeth Whitehead July 24, 1728 at Jamaica licens'd.

Abraham Collins & Ann Major August 11th 1728 at Jamaica, publish'd.

Joseph Hallett & Mary Greenoak Aug 22, 1728 at N. Town, licens'd.

Wm Creed & Mary Hallett xber 20, 1728 at Newtown, licens'd.

Jno Whellin & Hannah Reed Jany 27, 1728 at Jamaica, publish'd.

Jno Thomas of Rye & Abigail Sands of Cow Neck in Prsh of Hempstead Feby 19, 1728 licens'd.

Wm Umphreys & Mary Derickson Feby 25th 1728 published at Jamaica.

Thos Doughty & Sarah Clement March 14, 1728 at Flushing.

Jonas Spark & Mary Wright of Hempstead March 26, 1728 at Jamaica, licens'd & Certified.

Jno Joley & Mary Christine 7ber 4, 1729 at Jamaica, licens'd.

Thos Betts & Hannah Areson 9ber 5, 1729 at Flushing, licens'd.

Danll Shandine & Walbrough Derickson xber 21, 1729 at Jamaica, publish'd.

Wm Sackett & Mary James xber 31, 1729 at N. T. licens'd.

Jno Hallett & Sarah Blackwell Apr. 3, 1730 at Mr. Blackwell's, publish'd.

Thos Stevenson & Sarah Whitehead Apr. 29, 1730 at Jamaica licens'd.

Leveridge Wright & Martha Phillips Aug 10, 1730 at Jamaica publish'd.

Jno Bannister & Eliza Goldin 7ber 21, 1730 at Jamaica, publish'd.

Geo. Reynolds & Catherine Stilwell xber 1, 1730 at Jam. licens'd.

Joseph Sackett & Millicent Clowes March 23, 1730 at Jamaica, licens'd.

John Farmer & Christian Lee, 8ber 23, 1731 at Jamaica, publish'd.

Jno Skidmore & Mary Whitehead xber 17, 1731 at Loyal Neck in ye Parish of Jamaica.

The four marriages following were entered by Mr. Onderdonk:
1716 Dec. 10. By license. Robert Hobbs of Hempstead and
Susanna Furman of Oyster Bay.

1722 June 24. By license John Willet of Flushing & Elizabeth Laurence of Flushing.

1722 Dec 12. Wm Willet of Westchester & Mary Bloodgood widow of Flushing.

1719 July 23. By license. Thos Cornell gent of Hempstead & Elizabeth Smith of Jamaica.

PERSONS BURIED Ye TIME Wn & PLACE WHERE.

Thos Hughs of New Town August 18, 1710 at New Town.

Jane ye Widow of Thos Hughs Sepber 6, 1710 at New Town.

Mary ye Daughter of Jno & Susanna Garretson 8ber 7, 1710 at Jamaica.

Andrew Mariner 8ber 13, 1710 at Jamaica.

Jno Dizer 8ber 14, 1710 at Jamaica.

Catherine ye Daughter of Sam: & Cath: Clowes Feb. 10. 1710 at Jamaica.

Daniel ye Son of Thos & Jane Whitehead March 23, 1710 at Jamaica.

Jno Garretson June 21, 1711 at Jamaica.

Mary ye wife of Wm West of Newtown July 16, 1711 at Jamaica.

Richd Betts of New Town 9ber 6, 1711 at ye Kilns.

Catherine ye Daughter of Robt & Abigail Read, June 2, 1712 at Jamaica.

Ruth ye Wife of Jno Smith June 9, 1712 at Jamaica.

William White Senr Septber 6, 1712 at Jamaica.

Ruth ye Daughter of Wm & Derica Woolsey Novber 11, 1712 at Jamaica.

Jno Heptonstal 7ber 10, 1713 at Flushing.

Susanna ye Daughter of Johnathan & Sarah Whitehead Septber 18, 1713 at Jamaica.

Richd Betts aged 113 Years Novber 20, 1713 at the Kills.

Catherine ye Daughter of Samuel & Catherine Clowes January 19, 1713 at Jamaica.

Rebeca Woolsey aged 91 Feb. 5, 1713 at Jamaica.

Winifred Thorn Feb 20, 1713 at Flushing.

Robert ye Son of Robert Milward & Elizabeth Hadlock Feb 28, 1713 at Jamaica.

Rachel the Daughter of Francis & Catherine Sawyer Mar. 20, 1713 at Jamaica.

Thos ye Son of Joel & Deborah Burrows April 20, 1714 at Jamaica.

Wm Fowler May 11, 1714 at Flushing.

Dinah ye Wife of Thos Howel, April 21, 1715 at Jamaica.

Mary ye Daughter of Thos Howel, July 10, 1715 at Jamaica.

James Battersby July 24, 1715 at Flushing.

Elizabeth ye Wife of James Hazard 8ber 22, 1715 at Newtown.

Hannah Peat Feb 4, 1715 at Jamaica.

Abigail ye Daughter of Thos & Ruth Woolsey April 4, 1716 at Jamaica.

Mary ye Daughter of Richd & Mary Betts, June 14, 1716 at Maspick Kilns.

Sarah ye Wife of Francis Nicols 10ber 26, 1716 at her Father's at Boswick.

Johanna ye Daughter of Edward & Johanna Blagg Janry 19, 1716 at Jamaica.

Samll Moorm Senr July 27, 1717 at Newtown.

Abigail Whitehead 8ber 15, 1717 at Jamaica.

Deborah ye Daughter of Samll & Hannah Smith Feb 15, 1717 at Springfield.

William Creed Mar 5, 1717 at Jamaica.

Margaret ye Wife of Thos Rattoon Ap 26, 1718 at Flushing.

William ye Son of Hannah Charles Widow May 10, 1718 at Jamaica.

Jacob ye Son of Samuel & Hannah Dean 7ber 5, 1718 at Jamaica.

Francis ye Wife of Thos Poyer April 15, 1719, at Jamaica

Charles ye Son of Thos & Sarah Willett 7ber 23, 1719 at Colic Willetts.

James Wilson Aug 27, 1725 at Jamaica.

Mrs. Bett's Son March 17, 1725 at Maspick Kilns.

Charity ye Wife of Thos Brown 7ber 25, 1726 at Jamaica.

Old Mrs. Creed Janry 31, 1726 at Jamaica.

Thos Wiggins xber 12, 1728 at Jamaica.

Wm Hallett Aug 20, 1729 at Hell-Gate.

Nicolas ye Son of George & Catherine Reynolds, Aug 30, 1731 at Jamaica.

Catherine ye Wife of George Reynolds 7ber 7, 1731 at Jamaica.

Jno ye Son of Jno & Catherine Bedford 8ber 18, 1731 at Jamaica.

Rebecca Wiggins 8ber 19, 1731 at Jamaica.

Jane Garreson 9ber 28, 1731 at Jamaica.

VIII
GRACE CHURCH REGISTERS.

PRIVATE REGISTER OF
REV. GILBERT SAYRES, D. D.

The following registers of Grace Church have been transcribed literally without change in phrase, spelling or order. The form has also been preserved when possible. They are authentic copies, extended to as late a date as seemed proper. H. O. L.

PARISH REGISTER OF GRACE CHURCH,

JAMAICA, LONG ISLAND.

Grace Church, Jamaica was built in 1733 and 1734 and the first time divine service was performed in it was on Friday the 5th March 1734, when a sermon was preached from Genesis xxviii. 16, 17.

On this occasion the Governor of the province, his lady and family "honoured the meeting with their presence, and by their very generous benefactions great encouragement was given for the finishing of the Church."

(This information is collected from "The American Weekly Mercury," of March 28, 1734,—a newspaper published at Philadelphia by Andrew Bradford.

TIMOTHY CLOWES,
Officiating Minister
in the year 1810.

MARRIED.

- 1769 June 6th, Cornelius Van Wyck & Sarah Hicks
 1770 Augt 8th, Thoms. Cornell & Elizabeth Thurston
 Septemb 3, John Greenoak & Rebekah Clement
 1771 July 4, George Burling & Abigail Morrell
 1772 Jan'y 6, Lewis Guion & Elizabeth Hooglandt
 Febr 20, Elbert Hagerman & Mary Smith
 March 30, Willm Deane & Horionter Lattin
 July 3, Thomas Cornell & Ann Gale
 1773 Jan'y. 6, Stephen Ryder & Margret Mitchell
 Feby 12, Thomas Cornel & Deborah Doughty
 16, Thoms. Roe & Sarah Morrell
 June 4th, Willm Bayley & Sarah Comes
 16, Willm Lowree & Patience Gosline
 July 16, Thos. Durham & Elizabeth Fish
 1774 March 6, Garrit Latting & Sarah Rapelai
 9, Joseph Stringham & Ann Betts
 Sepr 4, Peter McKee & Elizabeth Ogden
 Novr 17, John Cornell & Sarah Rowe

- 1775 Febr 18, Abraham Berrian & Mary Moore
 June 2, Joseph Reade Depeyster & Ann Betts
 April 19—Joseph Titus & Martha Moore
 June 15, Joseph Roe & Ann Lawrence
 June 24—Thomas Welling & Susannah Betts
 Octobr 25, Oliver Roe & Margaret Cornell
- 1776 Febr 18, Danl. Thorn & Basheba Fowler
 Decemb. 17, Lt. Coll. Thos. James & Margaret Depeyster
- 1777 May 4, Lt. George Brown & Mary French
 4, Peter Ryeson & Sarah Welling
- 1778 Jan. 8, John Deakin & Jane Berrian
 June 13, John Dunbarr & Aletta Willett
 Sept. 20, Oliver Waters & Jane Talmon
 Octobr 12, John Rider & Greetie Noostrandt
 Decemb 14, James Brundige & Hannah Hunt
 25, Thoms. Fairchild & Elizabeth Vanderwater
- 1779 Jan. 19, Henery Disbrow & Abigail Fowler
 March 10, William Waters & Hannah Hallet
 17, Garrit Durling & Sarah Smith
 April 11, Israel Seaman & Sarah Rowland
 21, Edward Bristow & Mary Doak
 June 17, Henery Nicoll & Alice Willett
 July 4, David Haviland & Mary Tom
 Sept 19, John Danl. & Elizabeth Blank
 Novr 25, Oliver Fowler & Elizabeth Kowe
- 1780 April 2, Thoms. Charles Mann & Elizabeth Coon
 May 27, David Moore & Jemima Hallet
 June 11, Capt John Meredith & Gertrude Skinner
 Augst 27, William Smith & Letitia—(Incog)
 Novmb 12, John Berger & Miriam Oldfield
- 1780 Novr. 19, Matthew Farrington & Phebe McCollum
 19, Heyman Clarke & Hannah Wortman
 19, Jarvis Dobbs & Elizabeth Wortman.
 Decemb. 23, John Durling & Elizabeth Smith
- 1781 Febr. 18, David M. Clerkson & Mary Vanhorne
 Mch 15, Saml. Wiggins & Margret Leister
 21, Danl. Hallet & Charity Moore
 May 20, John McWicker & Ann Moore
 June 2, Jacob Moore & Elizabeth Waters
 17, John Counsley to Rachel Carr

- July 15, James Bonney & Elizabeth Fish
 15, Robert Mills & Hannah Willis
- 1782 Jany. 29, Thoms. Durling & Mary Hall
 April 27, Jechoniah Holcomb of ye City of New York &
 Ruth Sealy, of Eatons Neck
- May 12, John Willet & Mary Nostrand both of Flushing
 May 23, Joseph M. Moore & Sarah Bay, both of Newtown
 June 9th, Charles Saltman Sergt of ye 70th Regt. & Mary
 Adams, of Jamaica
- Augt 22, Willm Seaman & Ann Fowler
 Octob. 12, Robt Lawrence & Mary Lawrence both of
 Flushing.
- Nov. 3, David Lawrence & Sarah Fowler both of Flush-
 ing
- Decemb. 12, Nathan Bouton of Huntingdon & Abigail Bur-
 tock of Loyds Neck
- 14, James Smith, Lt. in ye 79th Regt & Mary
 Devine of Queens County
- 14, Peter Ball, clk of ye Hospital & Charity Lot of
 Flatbush in Kings County
- 1783 Jany. 5, James Horton & Anna Styne both of Jamaica
 March 16, James Mceuen, Soldier of ye 3rd Batln of Delan-
 ceys Brigade & — Seaman of Flushing.
- 26, Joshua Garrett Ensign of ye Kings Florida
 Rangers & Vashte Carr of Oyster Bay
- May 4, Abm Rew, soldier in Coll. Robinsons Regt. & Mary
 Clay of Flushing.
- 18, David Roe & Juliane Fowler Both of Flushing
 18, Florence Sullivan of the City of New York &
 Margraet Laffan of Jamaica
- June 19, David Hallett, of Hellgate, & Elizabeth Gedney
 of Newtown
- 19, Nathanell Moore & Martha Gedney both of New-
 town.
- July 21, Henery Knipschild of New York & Pamela Haz-
 ard of Newtown.
- Augt. 10, James Creighton & Mary Ogden Both of Jamaica
 31, Willm Dawson of New York & Lydia Hallett of
 Newtown

- Sept. 5, Richd Harrison of New York & Frances Ludlow
of Hempstead
7, Benjam Platt of Hempstead & Hannah Whaley
of the same place
14, James Cotter, Soldr in ye 57th Regt. & Margraet
McClean
Novmb. 3, Thom. Martin Palmer untr to Admirl Digby &
Catharine McEvers of Jamaica
23, Bernard Rapaley of Flushing & Deborah Ged-
ney of Newtown
1784 Jany 22, John Charlton Donghan of Staten Island & Pa-
tience More of Newtown
Febry. 7, David Rowland & Aidy Shutphen Both of Flush-
ing
March 8, Stephen Hallett & Rebekah Moore Both of New-
town
29, Francis Dashwood of Jamaica in West Indies &
Mary Ludlow of Hempstead
29, Gillon Verplank & Cornelia Johnson Both of
New York
April 28, Capt. Danl. Williams & Mary Hunt both of
Westchester
Augst 26, Willm Waynman & Hannah James Both of New
York
Septemr 30, David Purdy & Mary Rapalaie Both of New
Town
1785 Septeme. 12, Saml. Thorn of New York & Sarah Van
Wyck of East Woods in Hempstead
22, David Chapman of Anapolis in Nova Scotia
& Elizabeth Doughty of Jamaica, L. Island
Sept. 27, James Pettit & Abigail Doughty Both of Newtown
Octr. 30, Thoms Kelly & Elizabeth Vanpelt Both of Flushing
Jabez Corbine & Mary Lawrence Both of Flushing
Danl. Derbyshire & Isabell Marston Both of Flushing.
Novr. 16, John Griffiths of the City of New York & Ann
Betts of Jamaica
1786 May 21, Augustine Field & Mary Cornell Both of Flushing
Augst 13, James Boyd of Westchester & Letitia Farring-
ton of Flushing

- Octobr 8, Robt Hunt & Ann Way Both of New Town
28, Saml. Goodwin of N. York & Juda Hallet of
New Town
- Novr 9, Saml. Sacket of New York & Elizabeth Kissam
of Flushing
- Decemr. 13, Saml Hopper & Mary Willms Both of New-
town
17, Rob. Crommelin & Mary Willoughby Both of
Flushing
27, Richd Way & Sarah Hyatt Both of Netown
- 1787 May 27 Benjm Lawrence & Hannah Carpenter Both of
Flushing
- Decemr 1, John Tatford & Charity Hendrickson Both of
Jamaica
- Dec. 30, John Troup & Sarah Hammersly Both of Jamaica
- 1788 March 13, Dr. John Onderdonk of New York & Deborah
Ustick of Flushing
- April 10, Willm Wilkins of New York & Ann Thorn of
Flushing
- May 12, John Dunn & Deborah Miller Both of Flushing
31, Dr. Richd Lawrence & Mary Moore Both of New-
town
- Octob 26, Benjm Drake & Phebe Birchell Both of Eastchester
- Novem. 16, Thomas Hunt of Eastchester & Elizabeth
Field of Flushing
- 1789 Jany 10, Charles McDaud & Sarah Betts Both of Jamaica
18, John Hicks of Flushing & Sarah Titus of New-
town
- March 28, Cornelius Creed of Jamaica & Rachel Hyatt of
Newtown
- May 18 (or 19), John Gosling & Sarah Paul Both of New-
town
- Octob 11, George Reed & Ann Hardy Both of N. York
- Octobr 13, Jacob Ogden & Mary Depeyster Both of Ja-
maica.
- Nov. 29, John Evers of New York & Susanna Titus of
Newtown

BAPTIZED

- 1780 June 15, Beloyal Livingston Son of Phillip Livingston
 2, Thomas Amberman, A Negro Slave
- 1781 March 12, Thomas Duncan, Son of Danl. & Arabella
 Ludlow
 29, Margraet Willett, daughter of John & Ann
 Waters
- April 1, Elizabeth daughter of Jabez & Mary Hustead
 13, Martha daughter of Stephen Wiggins
- May 4, Isaac, John, Esther, Joseph (May 7), Clara, Aletta,
 Sarah, Sons and daughters of Jonathn & Mary
 Anderson
- 4, Jeremiah, Son of Willm & Elizabeth Anderson
 6, Mary daughter of Peter & Ann Berton
 20, Harriet daughter of Josiah & Anna Pomeroy
- July 22, Mary daughter of Jarvis & Elizabeth Dobbs
- Augst 10, Ann daughter of Thom & Catherine Clout
- Sept 2, Ann Payne daughter of Gerard & Sarah Beekman
 9, James Jervis son of Thomas & Joanna Ganong
 13, John & Nicholas sons of Nicholas Jones
 16, Elizabeth daughter of John & Aletta Dunbar
 21, Douwe, son of Douwe & Catherine Ditmus
- Octobr 5, Catherine Betts daughter of Thoms & Susanna
 Welling
 25, Ann Prichard daughter of Anthony & Phebe
 Terrill
- Decemb. 6, Thoms. son of Isaac & Isabella Wilkins
 26, Aletta daughter of Willm & Aletta Vaughn
- 1782 Janry 6, Addison son of Heman & Hannah Clarke
 8, Thomas Howel son of Thoms & Margraet Smith
 9, Mary daughter of Thoms. & Margraet Smith
 20, Sarah daughter of Thoms & ——— Smith
 Joseph son of Joseph & Sarah Ely
- Feb. 6, Sarah daughter of Nathaniel & Johanna Moore
- March 21, Elizabeth Chaning daur of Revd. Thoms &
 Judah Moore
 31, Phebe daughter of John & Miriam Burger
- April 7, James son of Phillip & Susanna Herny
 9, Eugenia daughter of David & Mary Haviland

- May 5, George son of James & Elizabeth Bonney
 7, John Halstead son of John & Ann Waters
 June 2, Abraham, & Nathanl. More sons of Abm & Mary Denio
 Augt 17, John Dunbarr—an adult
 18, Mary the daughter of John & Margrt. Houlroyd
 Sept 15, Stephen son of Simon & Margaret Wiggins
 Octobr 22, Hannah, Mary, Saml, children of Isaac & Mary Pettit
 23, Catharine daughter of Danl. & Catharine-Whitehead
 Decemr 6, James Henry son of John & Sophia McDonald
 1783 Janr 19, Nathan Fish son of Willm & Jane Moore
 23, Ann daughter of Elihu & Ann Hume
 Feb. 2, Gilbert, son of Henry & Elizabeth Dawson
 May 18, Margraet Willett, Sarah Willett, daughters of James & Sarah Morrell
 June 25, Marinus Willett son of Willm & Aletta Vaughn
 July 25, Agnes Betts daughter of John & Ann Waters
 July 27, Peter son of Thomas & Elizabeth Fairchild
 27, Balthus, son of Stephen & Esther Delancey
 Septembr 7, Frances daughter of Daniel & Arabella Ludulow
 John son of Heman & Hannah Clark
 Ann Dashwood daughter of Francis & Elizabeth Lewis
 Novemb 9, Elizabeth daughter of Thoms & Elizabeth Cornell
 1784 Janry 5, Lucretia Wiggins, an Adult
 Richard Wiggins, an Adult
 Mary daughter of Richd & Ann Wiggins
 18, Willm son of Willm & Jane Roarden
 March 27, Ann daughter of John Carpenter
 Sep. 5, Ann daughter of John & Mary Hincksman
 Saml. Gregson son of Saml. & Mary Turner, late of Chancy Lane in the Parish of St. Andrew Holborn in the County of Middlesex, London.
 1785 Janr 10, Thoms. Colgan son of Danl. & Catharine Whitehead
 11, Catherine daughter of Danl & Mary Kissam

- 14, Benjamin son of Jacob & Elizabeth Moore
- May 22, Thoms. son of Richd & Abigail Alsop
- June 5, Charles the son of John & Margraet Houlroyd
- June 10, James son of Stephen & Rebekah Hallett
- 10, John son of Isaac & Susannah Begaw
- July 3, Mary, wife of Jonthn Strictland, an Adult
- 3, Richard Lawrence, son of Jonthn & Mary Strictland
- October 2, Augustus, son of d
- Novembr 13, Richd son of Charles & — Welling
- 20, Eloisa daughter of Francis & Elizabeth Lewis
- 27, Cornelius Rapalay son of David & Mary Purdy
- 1786 Jany. 15, Aletta, daughter of John & Ann Waters
- 15, Frederick son of John & Sarah Polhemus
- May 20, Hannah Waynman, an adult
- 20, Benjn son of Joseph & Lydia Burrows
- 20, Ann, daughter of Willm & Hannah Waynman
- Sept. 5, Willm David, son of David & Patience Titus
- 1787 Jany 1, Edward Bardin, son of Danl & Catharine Whitehead
- June 17, Elizabeth, daughter of John & Margraet Holroyd
- June 24, Susannah daughter of Isaac & Susannah Begaw
- July 15, John, William, Thomas, Christopher, children, Sons of Blakeney & Catherine Bouchica of Jamaica
- Aug. 19, Gabriel Ludlow son of Francis & Elizabeth Lewis
- Octobr. 1, John Shoals, son of Jacob & Elizabeth Moore
- 28, Susannah Betts, An Adult
- Novembr 3, Ann Smith An Adult
- Danl. Thorn, son of Hutchins & Ann Smith
- 1788 Jany 1, John George, & Elizabeth Mary, children of—
- 6, George Baker, An Adult
- 25, Jonathan Underhill, An Adult
- Sarah, Hannah, Willm, Mary, Ann, Children of Jonathan & Hannah Underhill
- 27, Maria Ann, daughter of Saml & Ann Brownjohn
- Feb'y 1, Sarah, An Adult, the wife of Cornelius Hyatt,—and also Sarah, Thomas & Anna, their children

May 25, At Jamaica was baptized by the Revd Thomas Moore, Mary, Daughter of John & Charity Thatford, also Elizabeth, Daughter of George & Hannah Baker Entered by the request of Mr Moore Wm Hammell

Febr 7, Jane, the daughter of Oliver & Catherine Templeton

14, Jane, the daughter of Hulett & Charlotte Creed

17, Jane, the daughter of Richd & Ann Wiggins

March 2, Cornelius, the son of David & Mary Purdy

9, John Vanpelt, son of Thoms & Elizabeth Kelly

April 13, Willm. son of Isaac & Mary Pettit

27, Hetecha, daughter of Jonathan & Rebekah Jones

Anno

1788 June 22, Sarah, daughter of Isaac & Rhoda Hewlett

22, Joseph Roe, of Flushing, An Adult

22, Fanny, daughter of James & Sarah Morrell

22, John & Sarah, Children of John & Elizabeth V. Voorhies

29, Frances, Deborah Smith, Sarah, Hannah, Waters Smith, Richard, Stephen, Field—All Adults

July 27, John—the son of Saml Eldert of Jamaica

Augst 15, Sarah, daughter of Willm & Hannah Waynman

Novr. 30, Elizabeth, daughter of John & Sarah Troup

1789 March ye 23, Richd Morrell, An Adult

Sept. 13, Thomas, son of Saml. & Ann Brownjohn

Novembr 29, Charlotte, the daughter of John & Sarah Hicks

1790 May 2, Willm James, the son of Willm & Hannah Waynman

16, John, the son of Willm & Mary Aspinwall

23, Jane, the daughter of Hulett & Charlotte Creed

30, Levinah, the daughter of David & Mary Purdy

30, Nelly, the daughter of Isaac & Susannah Begaw

REGISTER OF MARRIAGES AND BAPTISMS

For the Congregations of Grace Church, Jamaica, of St James Church, New-Town, and St. George's Church, Flushing—Continued

To which is annexed the names of those who are Communicants in the Church, and of such who altho' not in Communion, yet belong to the Congregations.

WM. HAMMELL, Rect.

Grace Church was rebuilt Anno. Domi. 1821-1822 and was consecrated to the Service of Almighty God by the Rt. Revd. Bishop Hobart, Monday 15th July 1822. Gilbert H. Sayres, Rector and Lewis E. A. Eigenbrodt & Timothy Nostrand, Wardens.

COMMUNICANTS

IN THE SEVERAL CHURCHES OF JAMAICA, NEW TOWN AND FLUSHING.

At Jamaica	Time when received in Anno
Christopher Smith	1791
Mary Smith	
James D Peyster	
Sarah D. Peyster	
Ann D. Peyster	
Sarah D. Peyster	
James McKrell	
Millar McKrell	
Ann Betts	
Ann R D Peyster	
Jacob Van Pelt	
John Dudley	
Aletta Warne	

Aaron Van Nostrand	
James Morrell)	Octob 16
Sarah Morrell)	
Isaac Pettit)	Dec 25
Mary Pettit)	
Catharine Hammell	April 8
John Dunn	—
Deborah Dunn	May 27

At New Town

Time when
received
in
Anno
1791

Sarah Moore
John Moore
David Titus
Mary Renny
Abigail Alsop
Charles Roach
Elizabeth Roach
Lydia Burroughs
James Bonney
Joseph Morrel
Johanna Moore
Patience Lawrence
Ann Fish
John Waters
Mary Kippen
John Moore, Jnr
Elizabeth Fish
Fanny Whitehead
Juda Roosevelt
Susanna Betts
Mary Sticklin
Benjamin Buckbee
Elizabeth Alsop

May 8
October 9

Susanna Bergau
Woodred

Anno 1792
Jan 7, 8
June 10

Elizabeth Hazard	1793 April 1
Mary Lawrence	1794 June 22
At Flushing	Time when received in Anno 1791
Elizabeth Ludlow	
William Ustick	
Susanna Ustick	
Susanna Ustick	
Jane Ustick	
Ann Ustick	
Thos Fairchild	
Miss Fanny Moore)	Octob. 2
Thos. Reid)	
Elizabeth Reid	Do 1792
Rebecca Aspinwall	June 3
Garret Beeckman	Decbr. 30
Bathsheba Thorn)	1793
Ann Smith)	Sep. 29

MARRIAGES

- Anno 1790 Septembr 15th, Married, Mr. Richard Platt of New York, and Sarah Aspinwall of Flushing.
- Octobr 31st, Married, Thomas Billup, of New York and Abigail Moore of New Town
- Anno 1791 Jany. 10th, Married, John Grigg, and Maria Pell, both of New York
- Nov. 17th, Peter Rosevelt and Judith Godwin, both of New Town
- Decembr 15th, Peter Vandervoort, and Anna Burroughs both of New Town
- Anno 1792 March 1st, Josep Sealy, of the Little Plains, and Bonnella Welling, of Jamaica

April 10th, Monson Hayt, late of New Bronnswick, Nova Scotia, and Lucretia Hamersly, of Jamaica, Long Island

Anno 1792 June 14th, Richard Hartshorn, of New York and Susanna Ustick, of Flushing

July 7th, William McKrell, and Sarah Tatford both of Jamaica

Henry Waterbury of New York, and Margaret Tatford of Jamaica

Sepr 13th, Timothy Roach, of New Town and Sarah Hallet, of St. Johns, New Bromswick, Nova Scotia

Octobr 14th, Timothy Way, and Hannah Buckbee, both of New Town

Novbr. 25th, John Evans, and Susanna Betts both of New Town

Decbr 13, Abraham Ditmus & Harriet Doughty, both of Jamaica

Wm Hammell, Rectr

1793 April 17th, Married John Mitchel, and Jane Hewlet both of North Hemstead

September 5th, Anthony Barckley, and Anna Lent, both of New Town

November 3rd, Joseph Caldwell of New York and Sarah Moore, of Brooklyn

1794 January 2nd, James Sprouls, and Elizabeth Durling, both Jamaica South

February 4th, Married, Abraham Beriyan, and Pellatia Williams, both of New Town

February 5th, Married Stephen Hicks & Mary Carpenter both of Jamaica

February 26th, Married Henry Beadel, and Nelly Wood-red, both of Bushwick

April 1st, Married Robert Crommelin, of New York, and Ann De Peyster, of Jamaica

November 8th, Married Charles Simmons, and Abigail Fowler, both of Flushing

1795 March 15th, Married, Richard Brinkerhoof, and Rebecca Berian, both of New Town

- June 11th, Married William Hartshorn, of New York, and Jane Ustick, of Flushing
- June 14th, Married Basil J. Bartow, and Elizabeth Ann Honeywell, both of Westchester
- Wm Hammell, Rectr
- 1795 Novbr 8th, Thomas Durling, and Nancy Farington both of New Town
- Novbr 15th, Frederick Field, and Margaret Lowistoth of Flushing
- 1796 February 29, 1796 by Revd Mr. Seabury John I. Morgan, and Catharine Warne
- Married by Elijah D. Rattoone, Rector of Grace Church, Jamaica
- William Richarson to Eliza Barden the former of New York—the latter of Jamaica on the 24th day of March A. D. 1798
- Andrew Napier to Catherine Welling the former of New York—the latter of Jamaica, Sept. 29, 1800
- Susan Woolley to William Dodge June 16th 1799. Witnesses, Tristram Dodge & John Hicks Junr
- Married in New York January 10th 1810 James Armstrong to Sarah Bond, both of the Island of Jamaica, W. I.
- Timothy Clowes, Minister of Grace Church

BAPTISMS

Anno 1790 Jamaica

- Augst 1st, Baptized William, son of William & Martha Smith
- 26, was baptized by Rev. Tho. Moore, James De-peyster, son of Jacob & Mary Ogden
- Jamaica Octobr 10th, Baptized William, Hannah, Ann & Margaret Waters, Adults
- Nov. 8th, Hallets Cove, New Town, Nov. 8th Baptized Edward Greenoak, Sarah Greenoak, Sarah Lawrence, Elizabeth Lawrence, Elizabeth Greenbak, Martha Hare, Elizabeth Dalton, Mary Hallet, Samuel Hare, Nathaniel Greenoak, Benjamin Hallet, Adults

1790 Nov. 8th, Maria, daughter of Joseph and Mary Hallet
 David Titus, son of Edward and Sarah Greenoak.
 David Titus, Godfather
 Nathaniel Greenoak, son of Malancthon & Sarah
 Lawrence, Nathaniel Greenoak, Godfather.
 Deborah Greenoak, daughter of Melancthon &
 Sarah Lawrence. John Greenoak, Godfather
 Maria, daughter of Malancthon & Sarah Lawrence.
 David Titus, Godfather
 Rebecca Moore, Lydia and Nathaniel Moore, chil-
 dren of Stephen & Rebecca Hallet
 Richard, son of Edward and Sarah Greenoak.
 Rich Hallet, Godfather

1790

Jamaica Nov. 22nd, Baptized Isaac, son of Isaac and Rhoda
 Hewlett

28, Baptized Anna, daughter of John and Charity Thatford

Anno 1791

Feby. 16th, Jamaica Baptized Sarah, daughter of Isaac & Mary
 Pettit

Feby 27th, Baptized Samuel, son of Samuel and Elizabeth Sacket

March 9th, John, son of John and Sarah Troup

Jamaica March 13th, Benjamin Daniel, son of Samuel and Eliza-
 beth Welling N. B. Benjamin Tanner, was In-
 tended

Baptized Jamaica March 23, William, son of John and Mary
 Hinckman

New Town, March 27th, Nathaniel Kenney, an Adult

Flushing, May 9th, Daniel Thorn, his wife Bathsheba Thorn
 and Mary Thorn, their daughter, Adults

Flushing, May 22, Elizabeth Van Pelt, daughter of Thomas and
 Elizabeth Kelly

New Town June 26th, Catharine daughter of Morris & Cathar-
 ine Hazzard

Flushing July 10th, Elena, an adult, wife of James Allen, of New
 York, Clarissa & James, children of James & Elena
 Allen Fairchild and their mother, Sponsors

Isaac, son of Richard and — Peck

Baptized at Flushing, July 16th, Mary, daughter of Daniel and
 Mary Kissam

New Town, Augst 17th, Sally Fish, daughter of John and Ann Waters. Mrs Waters and Mrs. Burris answered for Jamaica, Augst 14th, Thomas Willett, son of Daniel and Catharine Whitehead

Newtown Augst 15th, Mrs. Nancy Buckbee, an Adult Abigail, Hannah & Benjamin, children of Benjamin and Nancy Buckbee

Flushing Augst 18th, Patience Susanna, daughter of John and Sarah Hicks David Titus and Susanna Evers, Sponsors

Jamaica, Septembr 25th, Mary, daughter of Susanna Van Pelt Sponsors, her father Jacob Van Pelt and her sister Mary V. Pelt Kendel & Alexander, children of John and Deborah Dunn

Flushing, Octobr 2nd, Mrs Anna Roe, Lawrence Roe, Miss Betsy Roe, and Ann Cornell, Adults Martha, William, Richard, Samuel, Abraham, Isaac, children of William & Martha Lowree

Nov. 13th, Catherine and Sarah, Children of Wm & Catharine Weaver

New Town, Nov. 20th, Sarah, daugtr of Benjamin and Nancy Buckbee

Jamaica, Nov. 29th, Margaret, daughter of William and Martha Puntine

New Town, Dec. 26th, John, son of James and Elizabeth Moore Anno 1792

New Town Jany 20, Sarah Tompkins, Hannah Buckbee, Adults Edward & John, children of Joseph & Sarah Tompkins

Flushing Jany. 22nd, John Hutchins, son of John Hutchins & Anna Smith

Jamaica, Jany. 29th, Anna & Roloef Duryee, Junior, children of Richard and Anna Wiggins

Jamaica, Feby. 15th, Eliza, daughter of John and Catharine Hinckman

New Town, March 11th, Elizabeth Ann, daughter of Jonathan and Hannah Underhill

Flushing Marh 22nd, Cecelia Gold, daughter of Francis & Elizabeth Lewis

Jamaica, April 4th, Elizabeth, daughter of Hulett and Charlotte Creed

Jamaica, April 6th, Maria, daughter of Samuel and Catalina Eldred

Newtown, April 24th, George, son of Daniel and Ellen Rapelye

May 28, Thomas, Anna, Samuel Hallet, Joseph & David, Children of David and Jemima Moore

Hallets Cove, June 4th, Lydia, daughter of Joseph and Mary Hallet

Mary Bergam, daughter of Stephen and Rebecca Hallet N. B. Rebecca Bergan stood Sponsor with the Parents

Jamaica, June 24th, James Henry, son of John and Elizabeth V. Voorhase

Hallets Cove, Augst 15th, Elizabeth, daughter of Isaac & Susanna Bergan

Jamaica, Sept. 30th, Obadiah Paul, son of Obadiah & Sarah Leach. Sponsors, Abraham Probasco and the mother

Jamaica, Oct 21st, William Henry, son of William and Catharine Hammell. Sponsors, John Hammell, John Grigg and Hannah Hammell

New Town, Novbr 25th, David, son of David and Mary Purdy

Jamaica, Dec 23rd, Jane, daughter of Joseph and Mary Yandle Jenne, daughter of Isaac and Mary Pettit

Jamaica Dec. 15th, William Betts, son of Charles and Sarah McDavid

Nathaniel Lewis, son of Nathaniel & Elizabeth Betts. N. B. The above ought to have been inserted before the two last Baptisms.

Anno 1793

Jamaica, March 17th, Sarah, daughter of Samuel and Elizabeth Welling The Parents and Sarah Polhemus, Sponsors

Flushing, April 28th, William Simmonds, an Adult

At Jamaica, in the Evening, Joanna Smith, daughter of Monson & Lucretia Hayt. Christopher and Mary Smith, Sponsors

Jamaica, May 12th, Martha, daughter of William & Sarah McKrell

- New Town, June 2nd, Ann Lewis, daughter of Charles & Sarah McDavid
- Jamaica, June 9th, Martha Prien, daughter of John & Charity Thatford
- New Town, July 14th, Thomas, son of Thomas and Susanna Haight
- Jamaica, July 21st, Robert, son of John and Sarah Troup
- Flushing, July 28th, William Lawrence & David, his son, Adults
- New Town, July 30th, Mary Lawrence, daughter of Thomas & Abigail Billup Dr. Richard Lawrence, as Proxy for the Father. The Mother and Mrs. Mary Lawrence, Sponsors
- Jamaica, Sep 1st, Eldred, son of Samuel and Catalina Eldred
- New Town, Sep. 15, Judith Rosevelt, daughter of Timothy & Sarah Roach Sponsors, Mrs. Rosevelt, and the Parents
- Flushing, Sept 29th, Thomas, son of Wm and Eve Hannahs
- Flushing, Octobr 23rd, Abby Morrel, Elizabeth Burling, John Morrel, Sarah Morrel, Adults
- New Town, Octobr 27th, Catharine, daughter of Moris & Catharine Hazzard
- Flushing, Novbr 19th, Clarissa Rodman, an Adult
Horatio Gates, son of Francis and Elizabeth Lewis
- Decb 1st, Mary Fowler, Jane Fowler, Margaret Roe, Adults
Thomas Roe, Nathaniel Roe, Gilbert Roe, Benjamin Roe, Silas Roe, Eliza Roe, Ann Roe, Children of Joseph and Ann Roe
At the same time Elizabeth & John, Children of Garret and Cornelia Nostrant
- Jamaica, Dec. 15th, Mary Ann, daughter of Nathaniel and Elizabeth Betts The Mother, John & Mary Dudley, Sponsors
- New Town, Dec. 29th, Nathaniel, son of William and Elizabeth Betts
- 1794
- Flushing, Feby 2, Baptized Thomas, son of John & Sarah Hicks
Sponsors, David Titus, Thomas Hicks, and the mother
- Jamaica, Feby 5th, Baptized Eleanor, daughter of John & Mary Hincksman

Newtown, Feby 9th, Baptized Elizabeth, daughter of Henry
& Winifred Van Allen

Wm Hammell, Rectr.

Jamaica, Feby. 26th, Baptized Sarah, daughter of Hulett &
Charlotte Creed

New Town, March 2nd, Baptized Anna Catharine, daughter of
Daniel & Ellen Rapelye

23rd, Baptized Gilbert, son of Joseph & Sarah Tomp-
kins

Jamaica, April 2nd, Baptized John, son of John West & Jane
Welling

New Town, May 4th, Baptized Elizabeth, daughter of Edward
& Sarah Greenoak

Newtown, June 15, Baptized Patience, daughter of David & Je-
mima Moore

Baptized also Henry, son of Anthony & Anna
Barkley The Parents & Peter Rosevelt, Sponsors.

Newtown, June 22nd, Baptized Lydia, daughter of John & Mar-
tha Burroughs

Jamaica, June 29, Baptized Charles, son of Joseph & Bonnella
Sealy

Flushing, on same day Baptized William, son of John Hutchins
& Anna Smith

New Town, Sep. 14th, Baptized Margaret, daughter of David
& Eunice Van Wickly

Wm Hammell, Rectr

Jamaica, Decbr. 9th, Baptized Robert & George Benjamin, chil-
dren of Charles & Sarah McNeile

1795

New Town, Jany 21st, Agreeable to my Consent in a note from
Mr. Richard Wiggins, The Revd. Mr Sands Bap-
tized his child by the name of Richard, on the 16th
of October last

Newtown, March 15th, Baptized John, son of David & Mary
Purdy

Joseph Woodred, son of Henry & Nelly Beadel,
Abrm Duryee, the Father, and Mrs. Woodred
sponsors

Richard Betts, son of John & Ann Waters

Newtown, April 6th, Frances, daughter of Thomas & Abigail Billup

Jamaica, April 7th, Baptized Stephen Hicks, an Adult and Maria, daughter of Stephen & Mary Hicks

Flushing, May 14th, Baptized Ann Louisa, daughter of John & Sarah Hicks The mother, Samuel Titus, and Elias Hicks sponsors

Jamaica, May 25th, Baptized John Tanner, son of Samuel & Elizabeth Welling

1795

New Town, Feby. 22, Baptized George an Adult belonging to Peter Culver of Bushwick, & Diana, daughter of the above & Jane belongs to Peter Duryce

New Town, June 7th, Baptized James, son of James, a Freeman & Diana belongs to Mr. Devoise, at Fresh pond

Jamaica, February 1st, 1796, By the Rev Chs Seabury, Thomas Colgan, son of John & Sarah Troup

Musqueto Cove, Feby 24th, 1796 Daniel Whitehead & Maria, children of Daniel W. and Elizabeth Kissam

Jamaica, Augt 21st, 1796, By the Revd Mr Elias Cooper, of Philipseburgh baptized Mary Ann, grand daughter of John & Mary Hinckman son of said John & Mary, who where the God Father & Mother Leana, daughter of John West Welling, and Jenny, his wife

Mary, daughter of Joseph & Cathae Thatford
Sarah Eliza, daughter of John & Eliza Battin

Octob 9th, Baptized by the Revd Mr. Samuel Haskill of Peekskill, William, son of John & Charity Thatford

Dec. 25th, Baptized by the Rev. Mr. Ratoone, of New York. Mary, daughter of John & Cathe Hinchman

1797

Jany 2, Baptized by the Revd. Mr Van Dyck, of New Town John Smith, son of James and Margaret Mackrel

March 16th, Baptized, by the Revd. Mr. Raynor of Elizabeth Town Geo: Hulet, son of Hulet & Charlotte Creed Stephen, son of Stephen & Mary Hicks, Sponsors, the Father & Mr. Carpenter, the Grandmother

At Jamaica, By the Rev. Mr. E. D. Ratoone, of N. Y.

April 14th, Thomas, son of Samuel and Elizabeth Welling

June 25th, Robert, son of Joseph & Bonnella Sealy—born
Augt 19th, Ann, born 17 March 1792, daughter of Willm &
Martha Puntine

Mary, born March 20, 1795 daughter of Willm
& Martha Puntine

Henry, born Jany 20, 1797 son of Willm & Martha
Puntine Father & Mother, Sponsors.

By the Revd Dr. Beach

Sept —, Henry, born —, son of Samuel and — Eldert

By the Revd. Mr Ratoone

Dec. 25th, John, born Augt. 3d, 1797, son of John & Elizabeth
Brown The Father & Mother were the Sponsors

By the Revd. Mr Ratoone at Amboy

1801

Augt. 6th, Ruth, daughter of William & Margaret Smith, aged
31, wife of Joseph Marsh, of Perth Amboy.

Edmund Bainbridge, aged 27, on the 22 of April
1802

Baptisms by the Revd. E. D. Rattoone, Rector of Grace Church,
Jamaica

This is to Certify to all whom it may Concern that the following persons were duly baptized by me according to the Rites & Ceremonies of the Prott Episcopal Church, before & after my Call as Rector of Grace Church Jamaica on the 4th day of June 1797.

Elijah D. Rattoone

Persons or Childs Name	Fathers & Mother's	Name	Born	Baptized	Sponsor	Sponsor
Mary	John	Hicksman		Decr. 25th 1796	Father	Mother
Thomas	Samuel	Welling		April 14th 1797	Do	Do
Robert	Joseph	Sealy		June 25th Do	Do	Do
Anne	William	Puntine	March 17th 1792	Do	Do	Do
Do	Do	Do	March 20th 1795	Do	Do	Do
Do	Do	Do	May 20th 1797	Do	Do	Do
Do	Do	Do	Jan'y 20th 1797	Do	Do	Do
Thomas	Thomas	{ Slaves of Isaac	24th July 1796	Do	Do	Do
		{ Ambleman				
John	John	Brown	Augt. 3d 1797	Decr. 25th Do	Do	Do
Thomas	Peter	{ Slaves of	Decr. 28th 1797	April 27th 1798	Do	Do
		{ Mr. C. Smith				
John	John	Battin	April 20th 1798	June 3d Do	Do	Do
Augustine	Do	Do	Augt. 5th 1797	Augt. 21, 1797	Do	Do
Sarah Eliza	William	Puntine	Novr 9th 1798	Jan'y 11th, '99	Do	Do
Elizabeth	Charles	McNeal	May 31st 1796	Jan'y 18 Do	William	& Mary
Robert					Prince Jr	his Wife
William	Thomas	Colee	May 17th 1791	Nov. 17th 1799	Do	Mother
Peter	Adam	Ery	Octr. 23, 1783	Sepr — 1799	Peter	Betty
Edward	Do	Do	Decr 24, 1787	Do Do	Do	Do
William	Hewlett	Creed	July 4th 1799	Augt 22, 1799	Father	Mother
Charles						
Ferdinand	George	Codwise	Feb'y, 17, 1800	May 23, 1800	Father	Mother
Joseph	Joseph	Howard	Jan'y, 1, 1789	Sept 13th Do	Do	Do
Whitehead	Do	Do	Novr. 19, 1791	Do Do	Do	Do
Do	Do	Do	Sept. — 1793	Do Do	Do	Do
Elizabeth & Phoebe—Twins	Do	Do	Novr. 19, 1798	Do Do	Do	Do
Ann	Joseph	Thatford	Feb'y. 3d 1800	Do 1800	Do	Do
Helena						
Field	Richard	Vandam	Sept 17th Do	Octr 24 Do	Do	Do
Maria	Robert	Bogardus	Augt. 17th 1797	Oct. 22, 1800	Father	Mother
Sabina						
Laurentine	Do	Do	Sept. 16th 1800	Do Do	Do	Do
Araminta						
Sarah	Wm Prince	McNeal	Feb. 14th 1756	Jan'y 19, 1801	{ Witness	Charles McNeal
Other Kane	Charles	Sarah	" 7th 1800	Do Do	{ Father	her husband & Mother

Anna	Matilda {	James	Mary	Watson	Nov. 21, 1802	Augt 2, 1805*	Sponsors E. D. Rattoone Parent	H. Rattoone Parent	
William	Punthe {	Peter	Lydia	Black	June 2d 1801	Novr 8 Do*	Do	Do	
Lydia	Daven- {	William	Martha	Punthe	Novr 29, 1800	Do Do*	Do	Do	
Molly	port {	Joseph	Ruth	Marsh	Augt. 5th 1799	Augt 6 Do*	Do	Do	
Margaret	{	Do	Do	Do	Do 3d 1800	Do Do*	Do	Do	
Edgard	{	Edmund		Taylor	Novr. 10th 1800	Augt 1, 1801	Father		
Mary	Taylor {				Feby. 2d 1799				
Helen		Joseph	Bonella	Sealy	Octr. 29, 1800		Father	Mother	
Richard		John	Sarah	Utt	May 10, 1801	Augt 31, 1801	Do	Do	
Uannah		Richard	Deborah	Van Dam	Decr. 28, 1801	March 14, 1802	Do	Do	
Hellen		Andrew	Catherine	Napier	July 23, 1801	Augt 30th Do	Do	Do	
Thomas	Andrew {	George	Mary	Codwise	Jany. 10th 1802	March 14 Do	Do	Do	David Codwise & Cornelia Genet
David	Augustus {								
James		Hewlett	Charlotte	Creed	Sept. 15, 1801	Do 30 Do	Do	Do	
John Willet		Hezekiah	Martha	Freeman	Feby. 1, 1802	May 30 Do	Do	Do	James, Sarah & Fanny Morrel
Deborah		Joseph	Catharine	Thutford	May 29, 1802	June 4 Do	Do	Do	Baptized by Revd. Mr John
George		Stephen	Mary	Hicks		Octobr 24, 1802	Do	Do	Hobbsart, of New York
Rachel		Jeremiah		Valentine		Novr. 21, 1802	Do	Do	Ditto Mr Hart, of Hempsted

*N. B. These are apparent errors in dates.

COPY OF CALVAN WHITE MEMDM FOUND IN YE
BOOK

- 1803, Married Peter Pilyoun to Ann Hinchman
 1803, Octobr, Robert Degruske to Fanny Morrell

BAPTIZED

- 1803, Alexander, son of John & Sarah Troups, and sarvent girle
 Silve
 Matilda, daughter of John & Pheba Welling
 Elizabeth, ditto Joseph & Penela Sealy
 Eliza, ditto Richard & Deborah Van Dam
 Sarah, ditto William & Puntine
 Meriamen ditto of Nemiah & Elizth Simonson
 1804, Alex. Hamilton, (son) of Geo: & Mary Codwise

BURIED

- 1803, Catharine, Wife of John Hinchman
 ——— Wife of William Puntine
 Miss Eve Depeyster Wife of John Skidmore
 Widw Skinner, mother of Abra: Skinner, Esq
 Elizabeth, daughter of Josiah & Elizh Brown
 1804, April 7th, Mary the wife of Christopher Smith Buried
 at New York
 Oliver, son of Charles & Sarah McNiel

GRACE CHURCH, JAMAICA, L. I. BY GEO. STREBECK.

- 1805, May 12, Baptized Caroline daughter of John and Charity
 Thatford. She was born the 25 April 1805; and presented
 to Baptism by the Parents.
 July 21, Baptized Elizabeth, daughter of Stephen and Mary
 Hicks. She was born 19 Feby 1805, and presented to Bap-
 tism by Parents.
 Same day, Baptized Sarah Phebe, daughter of Daniel and Eliza-
 beth Remsen: She was born the 16 March 1804 and pre-
 sented to Baptism by her mother and Jane Bright her
 grandmother.
 August 18, Baptized, Mary, daughter of Hezekiah & Maria Free-
 man. She was born the 8th of Jany' 1804, and presented to
 Baptism by James Morrell & her mother

- Same day, Baptized Marian, born Novr. 5, 1798 and Eliza, born 20 Novr 1803, both daughters of John & Elizabeth Voorheis, presented to Baptism by James Morrell & his wife
- September 8, Baptized Isaac, son of Jerimiah & Elizabeth Symonson (of Staten Island) he was born the 30 April 1804, and presented to Baptism by his Parents
- Sep. 15, Baptized George Ireland, son of Joseph & Penella Sealy born 28 of August 1805, and presented to Baptism by his Parents
- October 13, Baptized Stephen Lott, son of Timothy & Catharine Nostrandt, he was born 31st of Augt 1805, and presented to Baptism by his Parents

BAPTIZED BY ANDREW FOWLER

- 1806 June 22, Theodore Octavius, son of George and Mary Codwise, Sponsors, David and Jane Codwise
- July 6, Samuel Welling, son of _____
20, Mary, daughter of Thomas, a black man then with Mr. Mills and his wife Elizabeth, Parents, Sponsors
- August 17, James, son of Andrew and Catharine Napier. Parents, Sponsors. James was born June 16, 1806
21, Townsend & Samuel, sons of John Hewlett, Junr. and Mary his wife Townsend was born _____
- Oct. 5, Margaret Addra Ann, daughter of Peter Poillon and Ad-dra his wife. This child was born the 21st day of the preceeding April.

GRACE CHURCH, JAMAICA, L. I. REVD E. D. BARRY,
OFFICIATING MINISTER

- 1808 Baptized, Jany 10th 1808 by Revd Edmund D Barry. Daniel Tuttle, son of John & Margaret Mackarel, born 18th January 1808
- Baptized, July 17th 1808, by Revd E. D. Barry, Daniel Edward, son of William & Ann Sale, born 24th April 1808
- Same day, Baptized Anna Maria daughter of George & Mary Codwise, born 28th February 1808
- Baptized, August 14th 1808 by the Revd Mr Harris Thomas Pelham, son of William & Alice McNiell, born 16th June 1808

Baptized, August 14th 1808 by the Revd Mr Harris Thomas Pelham, son of William & Alice Mc Niel, born 16th June 1808

Baptized October 9, 1808 by Revd. Mr Barry Sarah Rowland, wife of Jonathan Rowland

Same day Baptized Alice Bannister, daughter of John & Gloriana Welling born 7th May 1804 Baptized Margaret Heriman daughter of John & Gloriana Welling, born 17th February 1806

Baptized Novr 6 1808 by the Revd Mr Barry Talman James Waters, born 30th June 1792, also Elizabeth Cebra Waters born 4th May 1795. Adults

Baptized Nov. 12th 1808, by Revd Mr. E. D. Barry Elizabeth Cornelia Ludlow, daughter of John & Catharine Hoogland—Infant.

Same day Baptized, Anna Puntine, wife of William Puntine

Baptized Nov. 26, 1808 By the Revd Mr Barry Harriet, daughter of Abraham & Elizabeth Eldert, born 19th Novbr 1808

Baptized by the Revd E. D. Barry April 16th 1809 Sarah Juliana, daughter of Moses & Sarah Miller born 24th Jan. 1809

At the same time John Betts, son of Andrew and Catharine Napier, born March 26th 1809

The above Baptisms during the time of Revd Mr Barry officiating at Grace Ch. Jamaica were copied from a list made out by him by Timothy Clowes

Confirmation. Rt Revd Bishop Moore visited Grace Ch. Jamaica 15th October 1808 and confirmed thirty persons

Inserted by request of the Parents. Baptized at the City of Jersey (N. J.) Sarah, daughter of Philip & Sally Williams 10th Feb. 1809 Timothy Clowes

GRACE CHURCH, JAMAICA, L. I. TIMOTHY CLOWES, DEACON OFFICIATING MINISTER

May 14th 1809 Baptized by Revd Mr Jones, James, son of Jonathan and Sarah Rowland born 30th March 1809

Baptized June 4, 1809 Mary Ann daughter of Nathaniel and Mary Austin, born September 5, 1799

Baptized June 25th 1809, William Henry, son of Robert and Jane Carter of New York, born 7th April 1809

- Baptized July 2n 1809 Harman Pruyn, Son of Joseph and Catherine Thatford, born 24th May 1809
- Baptized July 16, 1809 Jacob Miller, Adult, about 18 years of age
- Same day, John son of Joseph and Bonella Sealy born 2nd October 1808
- Baptized August 13th 1809, Ann Eliza, daughter of Samuel & Eliza Carman, born 28th February 1808
- Baptized August 27th 1809 John a servant of John Troup Adult of about fifty years of age (black)
- Baptized November 9, 1809 Benjamin Roe, son of Sylvanus & Mary Halsey, born 16th September 1809
- Baptized February 4th 1810 Eliza daughter of William & Ann Sale born 19th November 1809
- Baptized February 11, 1810 Sarah daughter of Thomas and Nelly Mills born ——(black)
- Baptized April 15, 1810 Washington Joseph, son of Samuel T and Eliza Carman born 17 Feb 1810

REGISTER OF GRACE CHURCH JAMAICA, BY GILBT
H. SAYRES OFFICIATING

MARRIAGES

- August 4th 1810 Married Abiather Rhodes and Frances Hewlett
- May 9th 1811 Married David Platt & Anne Rowland, both of this Parish
- June 6th 1811 Married John B. Church of N. York & Mary P. Austin of this Parish
- June 22, 1811 Married William Van Nostrand & Martha Prine Thatford, of this Parish
- Nov. 3d 1811 Married James McGee to Eliza Weeks, of Flushing
- May 30th 1812 Married Daniel Craft & Deborah Abrahams of Far Rockaway
- July 1st 1812 Married Doct Nathan Shelton to Miss Eliza Henrietta Starman
- July 4th 1812 Married Joseph Hendrickson to Ann Gildersleeve
- Same time, Jeremiah Roberts to Ann Cumings
- March 3d 1813 Married Peter Stoter to Ann Bennett
- May 6, 1813 Benjamin Tredwell Kissam to Miss Peggy Kissam, the former of N. York, the latter of this Parish

- June 19th 1813 Married Richard Cornell to Charity Van Sicklen
of this place
- August 21st 1813 Married Stephen Van Nostrand to Sarah
Strickland
- September 5th 1813 Married John Durling to Lavinia (both
blacks)
- Oct. 23d 1813 Married Cato Bates to Elsey Van Zants, both
blacks
- Feb. 10th 1814 Married, Benjamin Welling to Hannah Rowland,
both of this Parish
- August 28th 1814 Married Henry Story to Eliza Bowne, both
from Brooklyn
- August 29th 1814 Married Thomas Southard to Sarah Montress,
both from Hemstead
- Novr 12th 1814 Married James Ferris to Keziah Box, of Flushing
Married Feb. 12th 1815 Obadiah P. Leach to Susan Holland,
both of this Parish
- Married May 4th 1815 James S. Bailey of New York to Eliza
S. Waters of this Parish
- Married August 27, 1815 Andrew Allen of Phila to Clara La
Combe of New York
- Married Decr. 10th 1815 Silas Roe to Sarah Denton, both of this
place
- Married Dec. 23, 1815 John Flower to Eliza Eleanor Weeks of
New York
- Married Jan. 1, 1816 Plato Rhodes to Catherine—(blacks) of
this place
- Married Jany 3d 1816 Isaac Bennet to Juda Burrows, all of
Hemstead
- Married March 28, 1816 John Nostrand to Mary Ludlum of this
place
- Married May 5, 1816 Aaron Palmer of N. York to Sarah Foster
of this place
- Married July 20th 1816 Abraham Le Branthwaite to Mary Mar-
garet Dewint all of New York
- Married October 13th 1816 John Van Beuren to Elizabeth Scott
Aspinwall of this Parish
- Married Novr 9, 1816 John Van Nostrand to Rachel Hinchman
both of this Parish
- Married Nov. 16, 1816 Moses Kissan to Margaret Reed (black)
Both of this place

- Married January 17, 1817 Henry W. Warner, of New York, to
Anna Marsh Bartlett, of this place
- Married April 5th 1817 Victor Amede Pedroni, of Bordeaux to
Lydia B. Vandevooort, of this place
- Married June 5, 1817 Jeremiah Ludlum to Silva Troup (blacks)
of this place
- Married May 10, 1817 at Rahway, N. J. Anthony Woodward
Esq to Mrs Elizabeth Mott
- Married August 2d 1817 Jacob Cozine of New Lotts to Jane
Isabella Sprowls, of this Parish
- Married Novr. 5th 1817 Peter Ousterman & Jane Bloome
- Married April 22, 1818 Charles Beckwith and Nanchy Remsen
- Married August 1st 1818 Benjamin T. Kissam and Peggy Kis-
sam of this Parish
- Married Nov. 14th 1818 John B. Codwise and Eliza Creed of
this Parish
- Married 9 Jany 1819 Richard Johnson & Susannah Beets
(blacks)
- Married March 15, 1819 Augustus Gaston Camagne & Susannah
Johnson of New York
- Married April 1, 1819 Thomas Valentine & Sarah Brooks of
Flushing
- Married 8th May 1819 Abraham Remsen & Deborah B. Down-
ing of Oyster Bay
- Married Oct. 23, 1819 Plato Lawrence & Rebecca Smith (col-
oured people) of this place
- Married Decr. 8, 1819 Stephen Fowler and Martha Fowler, of
Flushing
- Married Jany 13, 1820 John Smith & Ann Thatford, of this place
- Married July 11th 1820 Edward Cossart and Adelaide Cornell
of Success.
- Married Decr. 25, 1820 Stephen James & Ellen Townsend
(blacks)
- Married July 15th 1821 Thompson Town and Sarah Ann Bur-
ling of Hempstead
- Married August 11th 1821 James Portley & Elizabeth Frazy
(coloured)
- Married August 20, 1821 Wm. Stringham and Sarah Doxy, of
Rockaway

- Married Nov. 22, 1821 Toney Edsall and Catherine Ditmis (coloured)
- Married March 3d 1822 Gilbert V. Hewlett and Eliza Nostrand, both of Rockaway
- Married March 8th 1822 Samuel Hedges & Sarah Jarvis, coloured
- Married March 8th 1822 John Henry Marshall and Matilda Winthrop of New York
also at the same time as above Allen W. Hardie and Caroline Cox, also of New York
- Married Sept. 4, 1822 Charles Johnson and Eliza Goodman of Newtown
- Married Oct. 12, 1822 Epentus Wood and Phebe Smith
- Married Decr. 11th 1822 Wm Smith & Eliza Van Nostrand, of Success
- Married Jany 9, 1823 Michael Ulshoffer and Marian Gracie
- Married Jany. 26, 1823 Lewis Hewlett and Sarah Ann DeMott of Rockaway
- Married Jany. 30, 1823 Benjamin Lawrence & Phebe Rowland
- Married Feby. 5, 1823 Cornelius Fowler and Mary Van Nostrand of Success
- Married August 2d 1823 Abraham Sypher and Abbey Holmes
- Married Nov. 8th 1823 Oliver Hewlett & Cornelia Seaman, of Rockaway
- Married January 4th, 1824, John G. George and Sarah Zantz both of New York
- Married March 21, 1824 Samuel Johnson and Margaret Watts (coloured people)
- Married April 17, 1824 James Champlin & Hannah Sprowls (Blacks)
- Married May 15, 1824 Jacob Woods and Margaret Betts (blacks)
- Married July 18, 1824 Benjamin L. Cornell and Elizabeth Field same day Elias Harrison & Susan Smith (blacks)
- Married August 9, 1824 John Smith & Mary Ann Roe (blacks)
- Married Sept. 4, 1824 Edward Burdett & Mary Thomas, of Brooklyn
- Do same day James Gilbert Morrell and Margaret Loweree, of Flushing

- Married Sept. 11, 1824 George Riner and Jane Doughty, both
of Rockaway
- Married Sept. 20, 1824 Pearson Watts and Elizabeth Shaw
- Married Sept. 22, 1824 Charles Wright and Jane Lawrence of
Flushing
- Married Jany. 3, 1825 Samuel Vandewater & Maria Allen of
New York
- Married April 15 1825 John Spragg and Mehetible Place
- Married July 3d 1825 Isaac Eldert and Mary Carpenter of this
place
- Married Sept. 15, 1825 John B. Higbie and Aletta Anne Hen-
drickson of Springfield
- Married Sept. 18, 1825 Isaac Cornell and Sarah Gildersleeve,
of New York
- Married October 29, 1825 Jacob Williams and Judah Waters
(blacks)
- Married Dec. 19th 1825 Thomas Brown and Julia Amberman
(Blacks)
- Married March 27th 1826 Francis Williams and Eliza Smith
(blacks)
- Married April 1826 James Jones and Lavinia Durling
(blacks)
- Married June 8th 1826 Thomas Mott and Mary Mott, of Rock-
away
- Married June 15, 1826 Gilbert D. Craft and Fanny H. Fosdick
- Married June 22th 1826 Silvenus Hunter and Dorothea Punnett
(coloured people) of Flushing.
- Married July 24, 1826 George G. Mitchill and Mary Elizabeth
Lawrence, of Flushing
- Married July 29, 1826 Peter Van Ess and Angelina Cornell
(blacks) from New Town
- Married August 27, 1826 Francis Henry Contoit and Ann Green
of this place.
- Married Nov. 18th 1826 Wm Jones & Philis Santon
- Married March 3d 1827 John Coe & Phebe Denton.
- Married March 24, 1827 Anthony Mulkin & Rosanna Mayhew
(coloured)
- Married Sept. 16, 1827 Daniel Losey and Maria Remsen, of
Brooklyn
- Married Nov. 14, 1827 Henry Crommeline and Harriet Hallett

Married Jany 2, 1828 John H. Valentine and Martha H. Denton
 Married Feby. 6, 1828 Wm Roe and Phebe Kissam, both of
 Flushing

Married March 26, 1828 John A. Gurley and Margaret Hallett

Married April 3d 1828 Jesse Hoyt and Cornelia Thurston

Married April 5, 1828 Silvenus Townsend & Hannah Treed-
 well (coloured)

Married July 4, 1828 John Mitchell, of New York, and Charlotte
 Rodman, of this Place.

Married July 10th 1828 John Winslow Whitman of Boston, and
 Sarah Helen Powers, of Providence, (R. I.)

Married June 22, 1828 Griffin and Widow, Helen Roe, of
 Flushing

Married August 31, 1828. Richard Sealy and Catherine Gilleen,
 of this place

Married Jany. 14, 1829 Harvey D. Hewlett & Effy Nostrand

Married April 16, 1829 Thomas Van Nostrand & Helen Schenck

Married by Revd G. H. Sayres, June 20, 1829 James Carpenter
 & Jane Smith, of Flushing.

July 12, 1829 Married by Revd G. H. Sayres, Charles W. Pit-
 man & Ann Maria Nicholls, both of Brooklyn

July 25, 1829 Married by Revd G. H. Sayres, William Haley
 & Rachael Betts (coloured)

Oct. 11, 1829 Married by Revd G. H. Sayres, William Creed &
 Jane E. Cornwell, of this place

Jany. 3d 1830 Married by Revd. G. H. Sayres, William Stew-
 art & Susan Garrison (blacks)

Addenda by Revd. Wm. L. Johnson (see Register No. 2)

Aug. 5th 1830 Married James Rowland & Hannah R. Seaman,
 Jamaica.

FUNERALS

Burried, Sept. 18, 1824 Mrs Hallworth

Sept. 22, 1824 By Revd Mr E. M. Johnson, Isaac, infant son
 of G. H. Sayres.

Jany 1825 Mr Benjamin Rowland, of this Parish

Feby. 28, 1825 Widow Skidmore, of this place

April 15, 1825 The Widow of Dudley Brown, of Brooklyn

May 10, 1825 Mrs. Oldfield, Widow of Joseph Oldfield of this
 Parish.

- July 1825 An Infant child of Thomas Valentine of New York
- July 22, 1825 Miss Habersham, of Savannah, Georgia
- July An Infant child of James G. King, of New York
- August Miss Welling, daughter of John Welling, decd. of Brooklyn
- Nov. 13, 1825 The Wife of Wm Smith of Foster's Meadows
- Decr. 17, 1825 Major Charles McNeill, of this Parish
- March 11, 1826 Mrs. Simison, and James Cortelyou, both of this Place
- March 20, 1826 Mrs Welling
- May 14, 1826 Sarah Jones, a coloured woman
- Sept. 1826 A child of Silas Roe
- Sept. 15, 1826 A daughter of Nathaniel Simmons
- Sept. 27, 1826 Burried an Infant Child of Wm Sinclair, of Charleston
- Oct. 14, 1826 Burried Christopher Troup
- Burried Oct. 20, 1826, Alexander H. Codwise
- Burried Feby 1827 The Wife of Wm Thatford, from N. York
- Burried Feby 2d 1827 Mrs Tapp, of this Parish
- May 2d 1827 Burried Hon. Rufus King, of this Parish
- August 1827 The Infant daughter of T. C. Pinkney
- August 23, Wm Beckley, of this place
- August 25 Elizabeth Brewer, of this parish
- Sept. 2, 1827 A child of David Platt, decd.
- Burried Oct 6, 1827, Mr. Clements, of this parish
- Burried June 15, 1828, Wm McKee of this parish
- Burried August 1828 Elizabeth Brashier, widow, of this parish
- Burried Sept. 1, 1828 Lewis E. A. Eigenbrodt, Senior Warden of this Church for many years.
- Burried Sept. 2, 1828 Cornelia Hoogland, wife of John Hoogland, of this parish
- Burried May 1829 Sarah, the wife of Silas Roe
- Burried August 1829 Gilbert Roe of New York
- Burried Oct. 8th 1829 Capt. Joseph Roe, of this parish
- Burried Decr. 7, 1829 Mrs. Vandeburgh, of this parish

DEATHS

Anno 1790 Burried by Me
At Jamaica, July — The Widow Betts

W. H.

At Newtown Augst — Mrs. Patience Titus, wife of David Titus

At Flushing Augst — A Son of Mr. Fairchild

At Jamaica Sept. 21st Mrs Mary Ogden, wife of Dr. Jacob Ogden

Flushing, Octobr. or Nov. Mrs. Beesley wife of Mr. Beesley

Anno 1791

Jamaica Jany 18th Miss Margaret Waters

At New Town Feby 17th Woodred, son of the Widow Woodred

At Jamaica April 27 Mrs — Seely of Fosters' Meadows

At Flushing May 1st Mr. Robert Crommeline

At Jamaica Augst 9th Mr. Samuel Sackett, Sr

At Flushing Sept. 29th Mrs Mary Haviland

At Jamaica Octobr 16th Samuel, child of Samuel and Elizabeth Sackett

Anno 1792

At Jamaica Jany. 16th Capt. Daniel Whitehead

At Jamaica May 3rd Joseph Van Nostrand

At Hallets Cove July 2nd — Greenoak

At New Town Sep. 11th Richard Morrell

Anno 1793

At Jamaica June 6th — son of Isaac and Mary Pettit

Buried at Flushing August 18th Mrs Aspinwall, wife of William Aspinwall, of New York

At Jamaica August 23d Miss Gersia Combs, formerly of this Congregation

At Jamaica Sepbr 1st Nathaniel Lewis, Child of Nathaniel & Elizabeth Betts

At Jamaica Sep 9th Elizabeth Morris, a child of Joseph and Elizabeth Morris

At Flushing Octobr 18th John, a child of John Hutchins & Ann Smith

At Jamaica, Dec. 8th Miss Emelia Betts

At New Town Dec. 23, Mrs Lydia Boroughs

Anno 1794

At New York Jany. 6th Samuel Brownjohn from Jamaica.

At New Town Jany. 28th Miss Elizabeth Alsop

At Flushing June 4th Widow Lowrie

At New Town June 15 Paul, a Child of Peter and Anna Vandervoort

At Flushing Sept 13th Mrs Lawrence, of Fresh Meadows

At Jamaica Dec. 10th Mr — Willet, of New York

At Jamaica Dec. 15th Burried Robert, son of Charles & Sarah,
McNeill

At Jamaica Dec. 28th Mr Benjamin Carpenter

1795

At Flushing Feby. 8 Ann Louisa, a child of John & Sarah Hicks
by Revd Charles Seabury

This is to Certify that the following Funerals were attended by
me.

ELIJAH D. RATTOONE,

Rector of Grace Church, Jamaica.

The funeral of Mrs — Dissosway was attended by Revd Mr.
Barry June 26, 1808

The funeral of Mrs Parker was attended by the Revd E. D. Barry
October — 1808

The funeral of Mrs Price was attended by Revd Mr Barry Novbr
6, 1808

The funeral of Mrs — Woofendale from New York was at-
tended by Revd E. D. Barry 14th Decbr 1808

The above funerals were taken from a list kept by Revd. Edmund
D. Barry.

Drowned on 30th May 1808 Benjamin Roe of this Parish

On Sunday June 11th a funeral sermon was preached on the occa-
sion.

TIMOTHY CLOWES, Deacon

Officiating in Grace Ch. Jam.

Burried August 16, 1809, Ann Eliza, infant daughter of Samuel
and Eliza Carman.

T. CLOWES

Burried August 26, 1809 Anna Roe of this Parish, aged 16 years
and 8 months

T. CLOWES

Burried August 30th 1809 Sarah Juliana, infant daughter of Moses
& Sarah Miller

T. CLOWES

Burried September 28th 1809 Sarah Newman, wife of Richard
Newman, aged 32 years

T. CLOWES

Burried November 12th 1809 Alexander Troup, son of John &
Sarah Troup aged 7 years

T. CLOWES

Burried December 17th 1809 William Newman, son of Richard &
Sarah Newman, aged 1 year and 10 mos.

Burried February 5th 1810 Catharine Thatford, wife of Joseph
Thatford, of this Parish.

TIMOTHY CLOWES

Burried August 21st 1810 Sarah Morrell, wife of James Morrell,
of this Parish GILBERT H. SAYRES

Burried 5th of April 1811 Nathaniel Mills of this Parish
G. H. SAYRES.

Burried 7th July 1811 Thomas Welling, of this Parish
G. H. SAYRES

Burried August 13th 1811 Thomas Ogden Sacket, infant of Mr.
Augustus Sacket

Burried August 15th 1811 Daughter infant of——

BURRIALS BY REVD GILBERT H. SAYRES

Sept 4th 1811 An infant of Mr McKee

Oct. 10, 1811 An infant of Mr. John W. Welling, of this Parish

Oct. 13, 1811 Sarah Hinksman of this Parish

Oct. 13, 1811 Wm Mackrell, a lad about 14 years of age

Oct. 31, 1811 An infant of Mr — Johnson

Feby. 27, 1812 Joseph Oldfield, of this Parish

April 6th 1812 At East Woods, Mr. John Hewlett, Esq of this
Parish

April 14, 1812 James Macrell, Jun. of this Parish

April 18, 1812 Peter Mills, of this Parish

June 5th 1812 Daniel Kissam, Esq of North Hemstead

June 6th 1812 Richard Van-lew of this Parish

June 30th 1812 John Van-lew, Senr. of this Parish

July 1st 1812 A child of about 4 years of age, a daughter of
Abraham Eldert of Hell Gate

Oct. 16 1812 An Infant of Andrew and Catherine Napier

March 21st 1813 Mrs. Welling, widow of the late Thomas Welling
of this Parish

May 7th 1813 James Morrell of N. York, formerly of this Parish

June 28th 1813 A daughter of Joseph Thatford, of this Parish

Sept 11, 1813 Caleb Mills, of this Parish

Novr 16, 1813 Mrs Sarah McNeill, wife of Major McNeill, of this
Parish

Novr 30th 1813 Mrs. Lavinia Mott wife of Mr. Jacob Mott of
New York

Decb 12, 1813 Abigail Ann, child of Willet & Elizabeth Skidmore
of this Parish

Feby. 25, 1814 A child of Mr Brown of Brooklyn

March 1st 1814 Lawrence Roe, of Brooklyn, son of Joseph Roe,
of this Parish

- April 19, 1814 a boy about 3 years old son of the widow of Mr John Welling formerly of this parish
- July 3d 1814 Mr Josiah Brown of Brooklyn, by the Rt Rev Bp Hobart
- August 15, 1814 Mrs Hicks of New York
- Sept — 1814 A child of Mr Urias Hendrickson, of this Parish
- Jany. 15, 1815 Mrs Charlotte Creed, wife of Hewlet Creed, of this Parish
- Jan. 21, 1815 A child of Darius Johnson of this Parish
- Feb. 18, 1815 A child of Andrew Napier of this Parish
- Oct. 22, 1815 A child of Mr Halsey, of this Parish
- May 7, 1815 Josiah Brown of Brooklyn
- Oct. — 1815 At Flushing, a daughter of Mr Kissam of Coobrie Hill
- Oct. 22, 1815 A child of Mr Halsey, of this Parish
- Jany 6, 1815 (6) Isaac Jones, a son of Jonathan Jones, of this Parish
- Jany 13 (1816) Neill McNeill, a son of Major Charles McNeill of this Parish
- May 29, 1816 The wife of Oliver Strickland, of this Place
- June 17, 1816 Miss — Tredwell, at Great Neck, a niece of Mr Benjm Tredwell, of Cow Neck
- July 6, 1816 Mr John Brown of New York
- July — 1816 Mr Brown of Brooklyn
- August 17, 1816 George Codwise, Jun. of this Parish
- Nov. 27, 1816 Sarah Lating, of this Parish
- January 13th 1817 The Wife of James Mackrell, of New York formerly of this Parish
- May — 1817 Mr — Polhemus, of this Parish
- May — 1817 Nathaniel Roc of New York
- July 9th 1817 John Troup, of this Parish
- August 24, 1817 At Rockaway Mr. Holeman, late from London
- October — 1817 Addra Hendrickson of this Parish
- 1818 Sarah Jones, buried.
- August 8, 1818 Benj T. Kissam, burried
- 1818 Mrs Hinchman, from Brooklyn
- October 1818 Mrs Van len of this Parish
- Jany 17, 1819 Sarah Elizabeth Hicks
- May 10th 1819 Catherine Napier, a Child of Andrew Napier of this Parish
- Sept. 18, 1819 Gilbert Aspinwall of this Place

- Oct. 3, 1819 James Mackrell, formerly of this parish
May — 1819 Mary King, wife of Rufus King, Esq of this Parish
Nov. 2, 1819 Elizabeth Puntine, of this place
Jany 28, 1820 Mrs. Cortelyeou, of this place
Feby. 10th 1820 Mrs. Simison, of Rockaway
Feby. 29 1820 Stephen Hicks, of this Parish
Sept. 27, 1820—Col. Peter Cortelyou, of this place
Sept. 27, 1820 Elizabeth Sproul of this parish
Oct. 24, 1820 At Cedar Swamp Mrs. the wife of Richard Town-
send, of N York
Nov. 9, 1820 Catherine, Infant daughter of Joseph Thatford
Jany 29th 1821 A young child of Obediah Valentine
April 12th 1821 Richard Wiggins of this Parish
August 15 1821 Charles Welling of this Parish
Oct. 20, 1821 Hewlett son of Thomas Cornell, of this place
Oct. 21, 1821 Nancy Puntine, wife of Wm Puntine
Oct. 22, 1821 John Waters, of this place
Dec. 20, 1821 David Rowland, of this parish, also
same day, Widow of the late Richard Betts, also of this Parish
Jany 23, 1822 Aaron Van Nostrand of this Parish, for many
years sexton of the Church
Feby. 9, 1822 Mrs. Danson of this Parish
Feby. 15, 1822 Miss Betts of this Parish
Sept. 20, 1822 Charity Thatford, daughter of Joseph Thatford
of this parish
Feby. 16, 1823 By the Revd Mr Eram M. Johnson John Tillotson
Sayres, infant son of Revd G. H. Sayres, Rector of this Church
March 23, 1823 Mrs Waters, of this parish
March 27, 1823 Mrs Valentine, wife of Obediah Valentine of this
parish
Oct. 2, 1823 At Cedar Swamp, Isaac Hersfield, of New York
July — 1823 Mrs Elizabeth Welling, wife of Samuel Welling
of this Parish
August — 1823 Samuel Welling of this parish
Oct. 3d 1823 Jonathan Jones, of Rockaway
April 23, 1824 Mrs Katherine Smith, of this parish
July 17, 1824 Jonathan Jones of the Wallabout
August 9, 1824 Ida Rowland

BAPTISMS OF NEGROES

Anno 1790

- New Tow Augst 8 Baptized Andrew & Harry children of
 New Tow Septbr 19 William, Son of — and — both be-
 longing to John Titus of Kings County
 Jamaica Sept. 26th William, son of Peter and Elizabeth both
 the property of Christopher Smith.
 Jacob, son of Helena, the property of Mr Wicoff, New Lots
 Peter belonging to Mr. C. Smith and
 Sarah belonging to Nicholas Jones, Sponsors

Anno 1791

- New Town May 8th George, the son of Tobias, the property of
 Mr Wm Londings and his wife
 Diana the property of the widow of Daniel Leister
 New Town, May 29th Nancy, belonging to Mr John Lawrence
 Esq, and Diana belonging to Mr Cornelius Leister, Adults
 Rachel, daughter of France the Property of the Widow of
 Cornelius Rapeljie, and his wife
 Nancy, the property of John Lawrence Esq
 Frank, the son of Frank, the property of Wm Lawrence
 Esq and his wife
 Diana, belonging to Cornelius Leister
 Elsie, daughter of Samuel, the property of Jacobus Riker,
 and his wife
 Ruth, belonging to Samuel Riker
 Jamaica, June 12th, Anthony, & his wife Elizabeth, Adults, the
 property of Amos Denton
 Samuel, son of Harry & Diana the property of Mr John
 Duryee, Jamaica South. Mr Christopher Smiths Peter, God-
 Father
 New Town, July 17th Juda, daughter of Tom, the property of
 Mr Van Rand, at BushWicke and his wife
 Hannah, the property of Jacobus Collier, of Bush Wicke
 Jamaica July 24th Ringumbum, An Adult, the property of Mr
 Depeyster
 New Town, August 7 John Francis, the Son of Francis a free-
 man, and his wife
 Lyda, the property of Saml. Waldrom, Esq.

New Town, Augst 28, Jacob, an Adult, the property of Robert Moore

Jamaica October 16th James, an Adult, the property of Hendrick Hendrickson of Springfield

Jamaica Nov. 6th Caesar, An Adult, the property of Mr Philip Platt

Anno 1792

Flushing March 4th Josiah, An Adult Patience, daughter of Sylvester and his wife Gosiah

Jamaica March 18th Richard, An Adult, the property of Albert Hoghland, of Flushing

Wm Hammell Rector

Jamaica April 10th Susanna, daughter of Isaac & Susanna. Free people formerly the property of Col. Robinson

Jamaica April 22, Pero, an Adult, A Freeman
Jane, his wife, the property of John Hinchsman
Robert & Mary, their children

Jamaica May 20th Diana, the daughter of John & Nelly both the property of Mr Winecoop of New Lots, Sponsors. Peter belongs to C. Smith Sarah belongs to Nicho. Jones Nelly, the mother

Flushing, Augst 26 Fanny, the daughter of Venus, the property of Mrs Aspinwall Sponsors: Hannabal, belongs to Mrs Aspinwall & Margaret, belongs to Col Platt.

New Town, Sep. 23 Maria, the daughter of Saml. belongs to George Duvoise &

Sarah belongs to Charles Duvoise

Richard, the Son of York & Lydia free people N. B. John

John Costin, a freeman, and the Mothers, were Sponsors

New Town Octobr 14 Thomas, An Adult the property of John Van Alse

Jamaica April 21st Jane, An Adult the property of Maria Snedeker

Jamaica, April 28, Cornelius, Son of Peter and Elizabeth, both belonging to Christopher Smith

Jamaica, June 9th, Robert, An Adult, a Freeman

New Town, June 23d Diana, An Adult belongs to the Widow Rapeljie

Jane, the daughter of George belongs to the Widow Leister and Diana his wife &c.

John Venter, son of Samuel belonging to Jacobus Ryker and Ruth the property of Saml. Ryker

Dorcas, Daughter of France belongs to Wm Lawrence Esq and Diana, the property of Cornelius Leister

Newtown, July 14th Thomas, a Son of Francis a Freeman and Lyda the property of Samuel Waldron N. B. Saml. belongs to the Widow Leister, and the Mother Sponsors

New Town Octobr 6th James, Son of Andrew & his Wife Sarah the one belonging to John & the other to Francis Titus

Jamaica, Novbr 3rd Robert, son of Robert, a Freeman and Lille, the property of Mrs Alsop. The Father & Elizabeth belonging to Mr Denton, sponsors

Ann, daughter of Richard, belonging to Mr Hoghland, and Jane belonging to Maria Snedeker The Father & Grandmother Sponsors

1794

New Town March 23. Thomas, Son of Tobias, the property of Wm Londings, and Diana belonging to the Widow Leister
Wm Hammell, Rectr

Jamaica March 30. Baptized, Diana daughter of Tero a Freeman and Jane, belonging to John Rapelye, of N. Town

Jamaica April 20th Baptized Dorcas, a Free Woman Adult Abraham, Son of Jacob & Dorcas, free people Sponsors, the Father, and Hester, belongg to the Widow Smith, N. T.

Flushing April 27. Baptized Diana an Adult a Free Woman

Flushing May 3d Baptized Abraham, an Adult A Free man

Jamaica August 3d Baptized Sarah an Adult belonging to Hendrick Hendrickson, and Thomas the Son of James, also the property of the above Person & Sarah his wife

Jamaica Augst 31. Baptized Cato, the son of Harry, belonging to John Thatford and Diana his wife, belonging to Duryee of Jamaica South

Jamaica Sept. 21st Baptized Anthony, Son of Jane belongg to David Sprung also, Nathaniel, son of Thomas & Elizabeth, both the property of Isaac Amberman, the Parents of the latter were also Sponsors for the former

also Nancy Reed, daughter of Isaac & Susanna Robertson, Free people.

Anno 1795

New Town, Jany. 11th Baptized Lydia, daughter of York & Lydia, Free people Thomas, belonging to John Van Alse and the Mother were Sponsors.

New Town Feby 1. Baptized, Elizabeth daughter of Samuel belongs to Elbert Leyster & Sarah belongs to Widow Devoise, Frank, a Free man and the Mother Sponsors.

New Town, Feby. 22, Baptized George an adult belonging to Peter Culver of Bushwick, & Diana, daughter of the above and Jane belongs to Peter Duryee.

New Town, June 7th, Baptized James, son of James, a Freeman & Diana belongs to Mr Devoise, at Fresh pond.

JAMAICA, BAPTIZED BY ELIJAH D. RATTOONE, RECTOR OF GRACE CHURCH

Thomas, born 24th of July 1796 and baptized 25th day of June 1797, the Sponsors being Thomas & Elizabeth the Parents, the property of Isaac Ambleman

Thomas, son of Richard Rhodes freeman & Nancy, Slave of Christopher Smith born 30th Octr 1798 Baptized June 30th 1799

Thomas, born 28th Augt. Bap. Sept. 28th 1800, child of Thomas & Elizabeth, servts of Eliphalet Weeks Esq Jamaica. The Parents were Sponsors

Elizabeth, child of Frank and Dinah servants of Capt. Motley born Feby 3d 1801 & bap Do 22d Do Sponsors Anthony & Betty, Servants of Amos Denton

Henry Lawrence, born Feby 30, 1798 & Saml. Lawrence Do Octr 2d 1802 children of Francis & Margaret slaves of William Taylor & John Rattoone, bapd Aug. 2d 1801 Parents, the Sponsors

Mary born July 10th 1800, bapd 9th Novr Do. Parents & Sponsors, Peter & Elizabeth, Slaves of Mr Christopher Smith

PRIVATE RECORD OF GILBERT H. SAYRES AFTER
HIS RECTORSHIP CEASED.

MARRIAGES

Married Dec. 29, 1835 Rowland Seaman and Anne Platt

Married 7th April 1836 Dr Richard I. Horsfield and Catherine L. Nostrand

Married Feby 21, 1837 Jeremiah Valentine and Sarah Vandeverg

Married April 13, 1837 James Francis and Martha Ann Coles

Married May 15, 1838 Charles Simison and Phebe Cornwell of Hempstead

Married August 18, 1838 Benjamin Bates and Jane Elizabeth Johnson (cold)

Married Oct. 16, 1838 Jeremiah Mayhew and Fancina Simmons (col)

Married Jany 13, 1839 John Miller and Hannah Ann Thompson (cold)

Married Sept. 12, 1840 Nicholas W. Francis and Phebe Eliza Abrams

Married Oct. 4, 1840 James Hubbard Poole and Phebe Maria Cornwell of Kings County

Married Oct. 22, 1840 Nelson Pryer and Sarah Ann Sands (cold)

Married Dec. 25, 1841 Wm Thompson & Elizabeth Tredwell (cold)

Married July 2, 1842 Wm Coles and Sarah Anne Leak

Married Sept. 29, 1842 Samuel Smith & Jane Rhodes (colord)

Married August 16, 1843 Richard Furman & Amelia Leonard (cold)

Married Feby. 27, 1844 John Verity and Phebe Eliza Coles

Married April 3, 1844 Samuel Verity and Susan Raynor

Married July 15, 1844 Samuel Coes, and Elizabeth Stine, both of Newtown

Married April 10th 1845, at Brooklyn, Thomas Harvey Rodman and Mary Anne Mann, all of Brooklyn, G. Sayres, witness

Married July 20, 1846. Joseph Furman and Sarah Ferris (cold)

Married Sept. 30, 1846 William Welling and Elizabeth Smith, both of Jamaica

Married March 15, 1847 David William Skidmore, and Mary Smith both of this parish

Married June 20, 1847 Samuel White and Mary Sisco (cold) of this place.

Married August 2, 1847 Joseph Verity and Lucy Burtis

Married October 20th 1847 Gilbert Sayres and Anna Leah Seaman, both of this place

Married April 26, 1848 Frederick Mooshake and Susan Smith

- Married May 5, 1848 Peter Amberman & Lydia Johnson (colord)
- Married May 2, 1849 Wm Henry Verity and Susan Elizabeth Frederick
- Married May 23, 1849 George Bedell and Charity Amelia Frederick
- Married May 30, 1850 Charles W. Abrams and Sarah B. Remsen
- Married Nov. 20, 1850 Henry Johnson and Hannah Orange (both cold)
- Married May 25, 1851 Thomas H. Vassar and Mary Elizabeth Youngs
- Married Sept. 8, 1852 Peter Howard and Janette Johnson (cold)
- Oct. 23, 1852 Married Thomas Springsteen and Ida Villers Johnson (cold)
- Novr. 28, 1852 Married James L. Smith and Maria Louisa Lester
- April 7, 1853 Married Anthony Jones and Elizabeth Dusenbury (colord)
- June 23, 1853 Married, by Rev. George Sayres, Joseph Johnson, and Mary Anne Boyd (col.)
- 1853 August 1, Married Samuel Cornwell and Sarah Hewlett
- Dec. 12, Married William Henry Cisco and Mary Anne Smith (cold)
- 1855 Nov. 23, Married Augustus Hook and Mary Grawi, both of this place.
- 1856 Sept. 18, Married in Grace Church, Dr. Charles Henry Barker of Frederickton and my younges daughter Lydia Stewart Sayres.
- 1857 July 4 Married John R. Jackson and Diana Van Nostrand (cold)
- 1858 Oct. 17 Married James Jones, and Nancy Edsal, (cold)
- 1858 Oct. 20th Married, William Johnson & Matilda Ann Nostrand (cold)
- Oct. 24, Married, Edward Bayard, Junr and Mary Amberman (cold)
- Dec. 20th Married George Cole and Matilda Wyckoff (cold)
- 1863 July 4, Married George Lallman and Eve Hollall
- August 9, 1863 Married Robert Many and Phebe Cisco
- Sept. 13, 1863 Married Henry Roe and Emma Maria Byene

- April 29, 1864 Married Wm Menger and Theresa Pitnot
 1864 June 9, Married in St. Thomas Church, Ravenswood L. I.
 The Rev. Samuel W. Sayres, Rector of the Church and
 Mary E. Bicker
 Nov. 5, 1864 Married Samuel Cooper and Julia Ann Hinckman
 cold)
 Oct. 8, 1865 Married Livingston R. Mitchell and Ann Eliza
 Roe (cold)
 Dec. 10, 1865 Married Edward Menschen and Catherine Tan-
 nerman
 Dec. 23, 1865 Married Francis Husher and Mary Briney
 At the same time Married John Brown and Eliza Husher
 1867, March 31 Married Adam Negrand and Catherine Smith
 1865 June 21 Married Wm J. Sayres & Phebe S. Huntting, G.
 S. Witness (Ent. by G. S.)

BAPTISED BY G. H. SAYRES

Born Dec. 13, 1787 Died Apl. 27, 1867—G. S.

- Baptised April 3, 1836 Joseph Melony, son of John and Anne
 Manwaring born Dec. 5, 1835
 Baptised August 4th 1836 William Allen, son of David William
 and Elizabeth Skidmore, of Ohio, born 6th April 1836
 Baptised Dec. 4, 1836 Susan Cisco a cold young woman
 Baptised Dec. 28, 1836 Mary, born 15 Nov. 1828 and Wm Henry,
 born 26 Dec 1834 children of John and Phebe Sisco (cold)
 Baptised August 10, 1837 Sarah Grigsby daughter of James and
 Hendry, born August 4, 1836
 Baptised June 9th 1838 John son of David William and Eliza-
 beth Skidmore of Ohio, born 26th March 1838
 Baptised June 23, 1838 Samuel Harris son of Washington H.
 and Mary Rodman born 11th March 1838
 Baptised August 7, 1838 William Jeffrey son of James and
 Elizabeth Lodge born Feby. 20, 1838
 Baptised March 31, 1840 Emeline daughter of John and Eliza-
 beth Sprouls born 14 March 1840
 Baptised Sept. 30 1840 Adrian Hoffman son of Dr George H.
 and Mary Ann Kissam born 15 April 1840
 Baptised Oct. 12, 1840 Elizabeth Harvey daughter of Wash-
 ington H. and Mary Rodman born 16th June 1840

- Baptised Nov — 1840 My Sister Abigail Sayres, born Oct. 1, 1797
- Baptised Sept. 12, 1842 Margaret daughter of James and Margaret Beard, born 5th June 1841
- Baptised Sept 28, 1842 Frederick, son of Henry and Anne Pennington, born 4th April 1841
- Baptised April 10, 1845 Francis Beresford, son of Washington H. and Mary Rodman born 10 Novr 1844
- Baptised ————— Martha, daughter of Gilbert and Anna Leah Sayres born May 8, 1849
- Baptised Feb. 14, 1852 Rebecca Ann, child of Joseph and Sarah Furman (colord)
- Baptised Jany. 1, 1853 James Alexander, son of Thomas S. and Martha L. Jackson, born April 15 1853 (col)
- Baptised Jany 1, 1852 William Seaman, son of Gilbert and Anna Leah Sayres born 16th October 1851
- Baptised Jany. 1, 1854 Mary Regina, daughter of Gilbert and Anna Leah Sayres born 2 Nov. 1853
- Baptised Jany 18, 1855 Clarissa Elizabeth, daughter of Francis and Clara Beman (cold) Born 18 Dec 52
- Baptised July 22, 1855 Isaac, son of Joseph and Sarah Elizabeth Anthony, about 3 years old (cold)
- Baptised March 30, 1857 John son of George and Leene Schible born 21 (Feby last) 1857
- Baptised June 14, 1857 Louis son of John and Mina Knoechel, born 3 June inst.
- Baptised Sept. 2, 1857 Gilbert Sayres, son of Charles H. and Lydia S. Barker, born Augus 27 (last past) 1857
- Baptised 1, Nov. — 1857 John Frederick, son of John Frederick and Helen Hamburger, Born 6th Nov. Instant
- Baptised August 8, 1858 John Jacob son of John and Caroline Müller born July 30th last past
- Baptised Sept. 21, 1858 Herbert Alonzo, son of Daniel and Mary Cobleigh born Oct. 27, 1855
- Baptised — — — — Anne Eliza daughter of Gilbert and Anne L. Sayres born Nov. 17, 1858 Baptised Jany. 25, 1859.
- Baptised Feb. 23, 1859 George son of George and Rosina Pifer born Jany 8, 1859
- Baptised — — — — Eliza Adaline daughter of Dr. Charles H.

and Lydia S. Barker born 21 May 1859. Baptised August 5, 1859 8

Baptised (Cold) George Washington son of John and Charlotte Rantus March 23, 1860

Baptised August 30, 1860 George Henry son of Henry H. and Catherine Schoonmaker, born 16 April 1859

Baptised Oct. 28, 1860 Gilbert Barker son of Gilbert and Anne Leah Sayres born Sept. 9, 1860

1860 Nov. 25, Baptised Johanna daughter of John and Caroline Müller, born Nov. 10th

Nov. 25, 1860 Baptised Amelia, daughter of Henry and Elizabeth Miller born 27 August 1860

Jany 28, 1861 Baptised Isabella, daughter of Jacob and Mary Elizabeth Durell (Col) born Dec 1860

Baptised August 24, 1862 Caroline daughter of Charles and Frederick Behr born 25 July last 1862

Baptised March 15 1863 Eleonora, daughter of John and Caroline Mœhler born 26 Feb. last past 1863.

At the same time Henry son of Henry and Sophia Straub born 27, March 1862

Baptised June 17th 1863 Abigail Elizabeth daughter of Dr Charles H. and Lydia S. Barker born 18th Nov. 1862

Baptised August 8, 1863 Wm Son of Wm and Louisa Johnson (cold) born April 2d last past

Baptised August 23, 1863 Samuel son of John and Charlotte Rantus (cold) born 5 April last

Baptised August 23, 1863 John Frederick son of Christian and Wilhelmina Witzel, born 26 May 1863

Baptised August 30, 1863, Elizabeth, daughter of Anna Leah and Gilbert Sayres, born July 7, 1863

Baptised Oct 4, 1863 Thomas Hutchinson, born Feb 3, 1857

Same time Charles Henry born Oct. 15, 1860

Same time Edward born 25, July 1863 Children of Thomas H. and Mary Elizabeth Vassar

Same time Elmira Amelia born 11 Oct. 1862 daughter of John Henry and Ellen Sophia Young

Baptised Oct. 25, 1863 Anne Elizabeth daughter of Thomas and Anne Hughes, born 25 June 1863

Baptised August 7, 1864 Alexander son of Peter and Sylvia Thompson (col.) born Augus 7, 1863

Baptised August 14th 1864 Mary Ann Eliza, daughter of Christian and Catherine Frederick (german) born June — 1864
 Baptised Sept. 28, 1864 Tarquinia Caro daughter of ——— and Ellen Warren, born July 10th 1862
 Baptised June 11, 1865 Mark Edward, son of George and Sarah Moses
 Baptised May 6, 1866 Lydia daughter of Gilbert and Anna L Sayres born April 9th 1866
 Baptised August 7, 1866 Arabella Garold daughter of Peter and Sylvia Thompson.

BAPTISMS BY THE REVD MR BLOOMER, A. D. 1780-90

Date	Name	Parents
1780, June	15th Be Loyal Livingston	Philip Livingston
1781, Mch	12th Thomas Duncan	Daniel & Arabella Ludlow
"	29 Margaret Willett	John & Ann Waters
April	1st Elizabeth Hustead	Jabez & Mary Hustead
"	13th Martha Wiggins	Stephen Wiggins
May	4th Isaac	} Anderson Jonathan & Mary Anderson
"	" John	
"	" Esther	
"	" Joseph	
May	7th Clara	
"	" Alletta	} William & Elizabeth Anderson
"	" Sarah	
"	4th Jeremiah Anderson	
"	6th Mary Benton	
"	20th Harriet Pomerby	
July	22 Mary Dobbs	Peter & Ann Benton
August	10th Ann Clout	Josiah & Ann Pomerby
September	2nd Ann Payne . .	Jarvis & Elizabeth Dobbs
"	9th James Jervis	Thos & Catherine Clout
"	13th John Jones	} Gerard & Sarah Beekman
"	" Nicholas Jones	
"	16th Elizabeth Dunbar	} Thomas & Joanna Ganong
"	21st Douwe Ditmus	
October	5th Catherine Betts	} Nicholas Jones
"	25th Ann Prichard	
December	6th Thomas Wilkins	John & Alletta Dunbar
"	26th Aletta Vaughn	Douwe & Catherine Ditmus
1782		Thos & Susanna Welling
January	6th Addison Clarke	Anthony & Phebe Terril
"	8th Thomas Horne	Isaac & Isabella Wilkins
"	9th Mary Smith	Wm & Aletta Vaughn
"	20th Sarah Smith	
"	22 Joseph Ely	Heman & Hannah Clarke
February	6th Sarah Moore	Thomas & Margaret Smith

March	21st	Elizabeth Channing	Rev. Thomas & Judah Moore
"	31	Phebe Burger	John & Miniam Burger
April	7th	James Herny	Philip & Susanna Herny
"	9	Eugunrea Haviland	David & Mary Haviland
May	5th	George Boning	James & Elizabeth
June	2nd	Abram Moore &	Abram & Mary Berrian
"	"	Nathaniel Moore	do
August	17th	John Dunbar	
"	18th	Mary Houlroyd	John & Mary Houlroyd
September	15th	Stephen Higgins	Simon & Margaret Higgins
"	"	Hannah & Mary &	
October	22d	Samuel —	Isaac & Mary Petit
"	23d	Catherine Whitehead	Daniel & Catherine Whitehead
December	24th	James Henry	John & Sophia McDonald
1783			
January	19th	Nathaniel Fish	William & Jane Moore
"	23d	Ann	Elihu & Ann Hume
February	2nd	Gilbert Dawson	Henry & Elizabeth Dawson
May	18th	Margaret &	
"	"	Sarah Willet	James & Sarah Morell
June	28th	Marinus Willet	William & Aletta Vaughn
July	25th	Agnes Betts	John & Ann Waters
"	27th	Peter Fairchild	Thomas & Elizabeth do
"	"	Balthus	Stephen & Esther Delancy
September	7th	Frances	Danl. & Arabella Ludlow
"	"	John Clark	Heman & Hannah Clark
"	"	Ann Dashwood	Francis & Elizabeth Lewis
November	9th	Elizabeth	Thomas & Elizb. Cornell
1784			
January	5th	Lucretia Wiggins	Adults
"	"	Richard Wiggins	
"	"	Mary Wiggins	
"	18	William	
March	27th	Ann Carpenter	Richard & Ann Wiggins
September	5th	Ann	William & Jane Rearden
"	5th	Samuel Gregson	John Carpenter
1785			
January	10th	Thomas Colgan	John & Mary Hinksman
"	11th	Catherine	Samuel & Mary Turner
"	14th	Benjamin	
May	22d	Thomas Alsop	Daniel & Catherine Whitehead
June	5th	Charles	Daniel & Mary Kissam
—	10th	James Hallet	Jacob & Elizabeth Moore
"	—	John Begaw	Richard & Abigail Alsop
"	—	Mary Strickland	John & Margaret Houlroyd
July	3d	Richard Lawrence	Stephen & Rebecca Hallet
October	2d	Augustus —	Isaac & Susanna do
Novr	13th	Richard	(Adult) Wife of Jonathan
November	20th	Eloisa	Strickland
"	27	Cornelius Rapelai	Jonathan & Mary Strickland
1786			
January	15th	Aletta	Son of John & Mary do
"	"	John Polhemus	Charles Welling
"	"		Francis & Eliz. Lewis
"	"		David & Mary Purdy

	May	20th	Hannah Waynman	Adult
		—	Benjamin	Joseph & Lydia Burrows
		—	Ann	William & Hannah Waynman
	September	1st	Wm David	David & Patience Titus
1787	January	1st	Edwin Bardin	David & Catherine Whitehead
		17th	Elizabeth —	John & Margaret Holroyd
	June	24th	Susannah	Isaac & Sus Begaw
	July	15th	John & William & Thomas & Christopher	Blakeney & Catherine Bon- (chias
	August	19th	Gabriel Ludlow	Francis & Elizabeth Lewis
	October	1st	John Shoals	Jacob & Elizabeth Moon
	"	28th	Susannah Betts	Adult
	Novr	3d	Ann Smith	Adult
	"	12th	Daniel Thorn	Hutchins & Ann Smith
1788	January	1st	John, George & Elizabeth	George Baker
	"	4th	Mary Baker	do do
	"	6th	George Baker	Adult
	"	25	Jonathan Underhill	Adult
	"	"	Sarah, Hannah, William & Mary & Ann	Jonathan & Hannah Underhill
	"	27	Maria Ann	Samuel & Ann Brownjohn
	Feb'y	1st	Sarah Hyatt	Adult
	"	4th	Sarah, Thomas & Anna	Cornelius & Sarah Hyatt
	"	7th	Jane Templeton	Oliver & Catherine Templeton
	"	14th	Jane Creed	Hewlett & Charlotte Creed
	"	17th	Jane Wiggins	Richard & Ann Wiggins
	March	2d	Cornelius	David & Mary Purdy
	"	9th	John Vanpelt	Thomas & Eliz. Kelly
	April	13th	William Pettit	Isaac & Mary Pettit
	"	27th	Helecha Jones	Jonathan & Rebecca Jones
	May	25th	Mary Thatford	*John & Charity Thatford
	"	"	Elizabeth Baker	*George & Hannah Baker
	June	22	Sarah	*Isaac and Rhoda Hewlett
	"	"	Joseph Roe	An Adult
	"	"	Fanny	James & Sarah Morrell
	"	"	John & Sarah	John & Elizabeth Voorhoes
	"	29th	Francis Field	
	"	"	Deborah Smith Field	
	"	"	Sarah Field	
	"	"	Hannah Field	Adults
	"	"	Waters Smith Field	
	"	"	Richard Field	
	"	"	Stephen Field	
	July	27th	John	Samuel Eldert
	Aug	31st	Sarah	Wm & Hannah Waynman
	Nov	30th	Elizabeth	John & Sarah Troup
1789	March	23d	Richard Morton	Adult

*These were baptised by Rev. Thomas Moore.

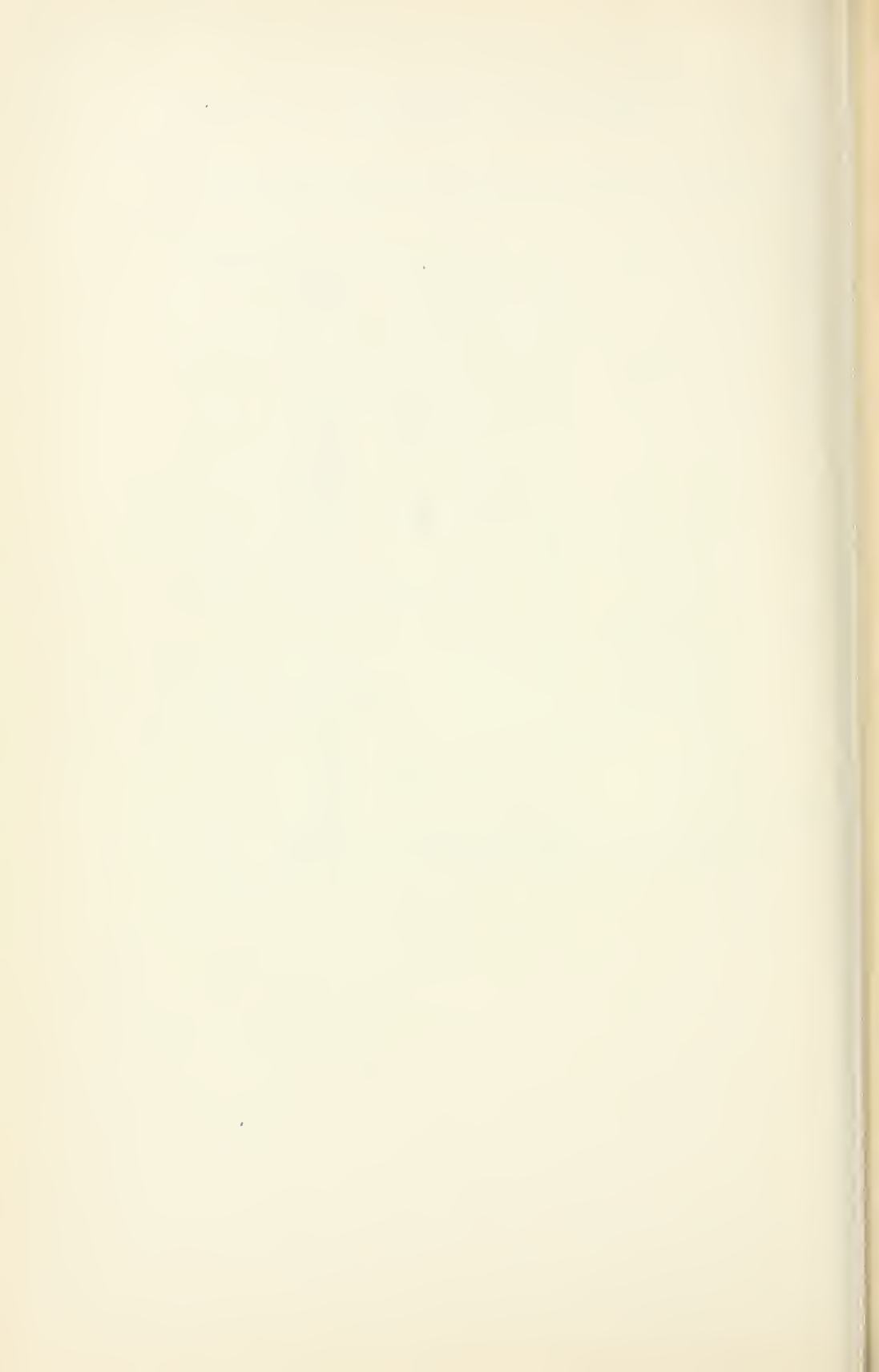
1790	Sept	13th	Thomas	Samuel & Ann Brownjohn
	November	19th	Charlotte	John & Sarah Hicks
1790	May	2d	William James	Wm & Hannah Waynman
	"	16th	John	Wm & Mary Aspinwall
	"	23d	Jane	Hulet & Charlotte Creed
	"	30th	Levinah	David & Mary Purdy
	"	"	Nelly	Isaac & Susannah Begaw
	August	1st	William	William & Martha Smith
	"	25th	James De Puyster	Jacob & Mary Ogden
	October	18th	Wm Waters	
	"	"	Hannah Waters	
	"	"	Ann Waters	
	"	"	Margaret Waters	
	November	8th	Edward Greenoak	Adults
	"	"	Sarah Greenoak	
	"	"	Sarah Lawrence	
	"	"	Elizabeth Lawrence	
	"	"	Elizabeth Greenoak	
	"	"	Martha Hare	
	"	"	Elizabeth Dalton	
	"	"	Mary Hallet	
	"	"	Samuel Hare	
	"	"	Nathaniel Greenoak	
	"	"	Benjamin Hallet	
	"	"	Maria —	Joseph & Mary Hallet
	"	"	David Titus	Edward & Sarah Greenoak
	"	"	Nathaniel Greenoak	Melanchthon & Sarah Lawrence
	"	"	Deborah Greenoak	" " "
	"	"	Maria	" " "
	"	"	Rebecca Moore	Stephen & Rebecca Hallet
	"	"	Lydia Moore	" " "
	"	"	Nathaniel Moore	" " "
	"	"	Richard	Edward & Sarah Lawrence
1791	"	22d	Isaac	Isaac & Rhoda Hewlett
	"	28th	Anna	John & Charity Thatford
	Febry	16th	Sarah	Isaac & Mary Pettit
	"	27th	Samuel	Samuel & Elizabeth Sackett
	March	9th	John	John & Sarah Troup
	"	13th	Benjamin Daniel	Saml. & Elizabeth Welling
	"	23d	William	John & Mary Hinchman
	"	27th	Nathaniel Renney	Adult
	May	9th	Daniel Thorn	Adults
	"	"	Bathsheba Thorn	
	"	"	Mary Thorn	
	"	22d	Elizabeth Vanpelt	Thomas & Elizabeth Kelley
	June	20th	Catherine	Morris & Catherine Hazzard
	July	10th	Elena Allen	Adult
	"	"	Clarissa & James	James & Elena Allen
	"	"	Isaac	Richard Peck
	"	16th	Mary	Daniel & Mary Kissam
	August	7th	Salley Fish	John & Ann Waters
	"	14th	Thomas Willet	Daniel & Catherine Whitehead

BAPTISMS BY THE REVD MR. HAMMEL, A. D. 1791

A. D.	Date	Name	Parents	Sponsors
1791				
August	15th	Mrs. Nancy Buckbee	An adult	
"	"	Abigail		
"	"	Hannah	Benj. & Nancy Buckbee	
"	"	Benjamin		
"	18th	Patience Susannah	John & Sarah Hicks	David Titus & Sus. Evers
September	25th	Mary	Jacob & Susannah Vanpelt	I. V. Pelt & Mary V. Pelt
"	"	Kendel	John & Deborah Dunn	
"	"	Alexander		
October	2nd	Mrs Anna Roe	Adults	
"	"	Lawrence Roe		
"	"	Betsey Roe		
"	"	Ann Cornell		
"	"	Marth	Wm & Martha Lowerre	
"	"	Richard		
"	"	William		
"	"	Samuel		
"	"	Abraham		
"	"	Isaac		
November	13th	Catherine	Wm & Catherine Weaver	
"	"	Sarah		
"	20th	Sarah	Benj & Nancy Buckbee	
November	29th	Margaret	Wm & Martha Puntine	
December	26th	John	James & Elizabeth Moore	
1792				
January	20th	Sarah Tompkins	Adults	
"	"	Hannah Buckbee		
"	"	Edward	Josephine & Sarah	
"	"	John	Thompkins	
"	22nd	John	John Hutchins & Ann Smith	
"	29th	Anna	Richard & Anna Wiggins	
"	"	Roloef Duryee		
Feb'y.	15th	Eliza	John & Catherine Hineksman	
March	11th	Elizabeth Ann	Jonathan & Hannah Underhill	
"	22d	Cecilia Gold	Francis & Elizabeth Lewis	
April	4th	Elizabeth	Hulett & Charlotte Creed	
"	6th	Maria	Samuel & Catalina Eldred	
"	24th	George	Daniel & Ellen Rapelyea	
May	28	Thomas	David & Jemima Moore	
"	"	Anna		
"	"	Samuel Hallett		
"	"	Joseph		
"	"	David		
June	4th	Lydia	Joseph & Mary Hallett	
"	"	Mary Berrian	Stephen & Rebecca Hallett	
"	24	James Henry	John & Elizabeth Voorhase	
August	18th	Elizabeth	Isaac & Susanna Bergen	
September	30th	Obadiah Paul	Obediah & Sarah Leech	

BAPTISMS BY THE REVD. WILLIAM HAMMELL

Date	Name	Parents	Residence
A. D. 1792			
October 21st	Wm. Henry	Wm & Catherine Hammell	Jamaica
Novr 25th	David	David & Mary Purdy	Newtown
Decr 23	Jane	Joseph & Mary Yandle	Jamaica
" "	Jenny	Isaac & Mary Pettitt	"
Decr 15th	Wm Betts	Charles & Sarah McDavid	"
1793			
March 17th	Nathaniel Lewis	Nathaniel & Elizabeth Betts	"
April 28th	Sarah	Samuel & Elizabeth Welling	"
May 12th	Wm Simmonds	An Adult	Flushing
" "	Joannah Smith	Monson & Lucretia Hoyt	Jamaica
June 2nd	Martha	Wm & Sarah McKrell	Newtown
" 9th	Ann Lewis	Chas. & Sarah McDavid	Jamaica
July 14th	Martha Prien	John & Charity Thatford	"
" 21st	Thomas	Thos. & Susanna Haight	Newtown
" 28th	Robert	John & Sarah Troup	Jamaica
" "	William Lawrence	An Adult	Newtown
" 31th	David	Wm Lawrence	Flushing
September 1st	Mary Lawrence	Thos. & Abigail Billup	New Town
" 15th	Eldred	Saml. & Catalina Eldred	" "
" 29th	Judith Roosevelt	Timothy & Sarah Roach	Jamaica
Octr 23d	Thomas	Wm & Eve Hannahs	Newtown
" "	Abby Morrell	Adults	Flushing
" "	Elizabeth Burling		"
Octr 23d	John Morrell	Adults	"
" "	Sarah Morrell		"
" "	Catherine	Morris & Catherine Hazzard	Newtown
Novr 19	Clarissa Rodman	Francis & Elizabeth Lewis	Flushing
" "	Horatio Gates		"
Decr 1st	Mary Fowler	Adults	"
" "	Jane Fowler		"
" "	Margaret Roe	Joseph & Ann Roe	"
" "	Thomas Roe		"
" "	Nathaniel Roe		"
" "	Gilbert Roe		"
" "	Benj. Roe		"
" "	Silas		"
" "	Eliza		"
" "	Anna		"
" "	Elizabeth	Garret & Cornelia Nostrand	"
" 15th	John		"
" 29th	Mary Ann	Nathaniel & Elizabeth Betts	Jamaica
1794			
February 2nd	Nathaniel	William & Elizabeth Betts	Newtown
" 5th	Thomas	John & Sarah Hicks	Flushing
" 9	Ellenor	John & Mary Hinckman	Jamaica
" 26th	Elizabeth	Henry & Wmifred Van Allen	Newtown



IX

THE BOOK OF BURIALS

TOMBSTONES AND BURIALS IN GRACE CHURCH
YARD.

Jamaica, L. I. Aug. 19, 1885.

To the Rector, Church Wardens & Vestrymen of Grace Church.
Gentlemen.

This little book contains a list of interments &c. in your church yard from 1773 to 1820; & funeral bells for some buried elsewhere who were not Episcopalians. It will be of great use to the genealogist, as many persons were buried & no tombstones put up. Some stones were put under the church when the edifice of 1822 was extended over the graves. They also are lost to us.

This book will give a record of many deaths not elsewhere to be found. this book is, therefore, unique. As such I present it to you & hope it may be carefully kept for future & present reference.

I also have added a copy of the inscriptions on the tombstones in the older portions of the yard, made in 1846. They can be read here without a visit to the yard. Yours very Respectfully,

HENRY ONDERDONK JR.

INTERMENTS IN GRACE CHURCH YARD

FROM 1773 TO 1820,

AS COPIED BY HENRY ONDERDONK, JR.,

from the account book of Aaron VanNostrand, the sexton. Also his charges for tending the pall and ringing funeral bells for those buried elsewhere.

1773

Feb. 3. Robart Hinchman for sister Mary, a funeral bell 3/, use of pall 4/

Ap 21 Mr. Roberson of Whitestone digging grave for your child 3/

Aug 11. Mrs. Mary Smith, bell for your mother.

Jamaica, L. I. Aug. 19 1885.

To the Rector, Church Wardens & Vestrymen of
Grace Church.

Gentlemen. This little book contains a list of interments &c. in your church yard from 1773 to 1822, & funeral bells for some buried elsewhere who were not Episcopalians. It will be of great use to the genealogist, as many persons were buried & no tombstones put up. Some stones were put under the church when the edifice of 1822 was extended over the graves. They also are lost to us.

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I also have added a copy of the inscriptions on the tombstones in the older portions of the yard, made in 1846. They can be read here without a visit to the yard. Yours Very Respectfully,

Henry Onderdonk Jr.

Interments in Grace Church Yard
from 1773 to 1820, as copied by Henry Onder-
donk Jr. from the account book of Aaron
Van Nostrand, the sexton. Also his char-
ges for lending the pall & ringing funeral
bells for those buried elsewhere.

- 1773 Feb. 3. Robert Winchman for sexton May, a
funeral bell 3/, use of pall 4/
Ap 21 Mr. Roberson of White Stone digging grave for young
child 3/
Aug 11 Mrs. Mary Smith, bell for yr mother
Sep 3 Mr. Shackell, putting up tomb stone 1/
" 19 Ob. Mills for yr son, & bell of Dutch Church 3/
Oct 3 Mr. John Ennes grave for yr wife 6/
" 20 John Willitt for path
Mar 21 Mrs. Mills, funeral bell for Rev. Mr. Mills 5/
Ap 27 Mrs. Lashly for Mr. Lashly [Leslie]
May 20 Mrs. Taffers, grave for Jos. Taffers.
Jul 24 Mrs. Repsdyke, bell for Mr. John Repsdyke of 4/ & 2 day
Sep 2 Mrs. Betty for Mrs. Fitch's child, bell.
" 26 Mr. Maunt [Morrell] for pall 4/
Nov 15 Rich. Betty for 2 graves
Jan 10 Sarah Latten's speculators, bell & path
Feb 24 John J. Traup, taking up floor of ch. church 5/
Mar 21 Jacob Duysen, bell for yr father
Apr 28 Ob. Mills, for Mrs. Nicks.

Sept 3 Mr. Sackett, putting up tombstone 1/
 Sept 19 O. B. Mills for yr son, & bell of Dutch church 3/
 Oct 3 Mr. John Ennes, grave for yr wife 6/
 Oct 20 John Willett, for pall

1774

Mar 21 Mrs. Mills funeral bell for Rev. Mr. Mills 5/
 Ap 27 Mrs. Lashly for Mr. Lashlie (Leslie)
 May 20 Jas Taffers, grave for Jas Taffers.
 Jul 24 Mrs. Rapelye, bell for Mr. John Rapelye 5/ & of D. ch. 5/
 Sep 2 Mrs. Betts for Mrs. Fish's child, bell.
 Sep 26 Mr. Moerl (Morrell) for pall 4/
 Nov 15 Rich. Betts for 2 graves

1775

5 or 10 Garret Latten's executors, bell & pall
 Feb 24 John I. Troup taking up (floor of the) church 5/
 Mar 21 Jacob Duryea, bell for yr father
 Ap 28 Ob. Mills, for Mrs. Hicks.

1775

June 4 John Smith for yr mother
 Aug 26 Mrs Ditmas, yr husband's grave, pall & bell
 Sept 15 John Hitton yr child
 Oct 13 John Ennes yr father's grave
 Nov 6 Nich. Jones yr child
 Nov 20 Chas Crommeline, pall
 Dec 20 John Polhemus, yr mother
 Dec 30 David Lamberson, yr wife

1776

Feb 8 Mrs. Combs for Gilbert Combs
 Feb 28 Samuel Skidmore, yr child
 Ap 21 Mr. (christr.) Smith for Mrs. Colgan taking up & putting
 down church floor 6/
 Aug 6 David Lamberson, yr child
 Aug 6 Mrs. Nostrand, pall
 Sep 3 Wm. Thadford for Mr. Thadford
 Sep 4 Jos Dunbar, yr child
 Sep 5, 6, 7 Three soldier's graves 18/
 Sep 13 Mr. Suydam, yr child
 Sep 17 Benj. Wiggin's Estate, grave
 Sep 22 David Colden, pall,
 Sep 26 Daniel Whitehead, yr child

Sep 26 Jos Burting, yr child
Sep 26 Winant Van Zandt, yr child
Sep 27 Joshua Carpenter, yr wife
Sep 27 Jacob Carpenter, yr father
Sep 29 Chas McEvers for Mrs Brockels, inviting & tending 8/
Oct 1 Jos Horsfield, yr child, "half a funeral bell" 2/6
Oct 1 Daniel Whitehead, yr child
Oct 2 Nath'l Higby, yr child

1776

Oct 6 Samuel Mills, yr wife
Oct 8 Samul Skidmore, yr child
Oct 12 Nath'l Denton, yr father
Oct 17 Jos Oldfield, yr child
Oct 18 John Bergen, yr child
Oct 20 Jos Oldfield, yr child
Oct 28 Jos Oldfield, yr child
Oct 29 Abm. Ditmas, pall
Nov 1 John Smith for Robt. Howel
Nov 2 Abm. Colyer, yr child
Nov 4 Mrs. Betts, bell for June Polhemus
Nov 6 Jacob Carpenter, yr wife
Nov 10 Hope Mills Jr., yr child
Nov 12 Jacob Dean, yr child
Nov 20 Jacob Tyler, yr child
Nov 18 Chas McEvers, for Mrs. Johnson
Dec 1 Mr. Smith, for Mrs Hammersly's child
Dec 8 Mrs. Betts yr husband Thos Betts.
Dec 30 Rulef Durye, yr child

1777

Feb 15 John Brimmer, for Gone Nesbert
Mar 7 Thos Welling, for Mrs Tanner
Ap 4 Jos Dunbar, yr wife
Ap 7 John Mesnerg (Messenger) yr brother
Ap 17 John Mesnerg, "for Isaac Roods
Ap 20 Hope Mills, for Peter Colyer
Ap 20 Amos Denton, bell for yr brother
May 21 Jas Huston, yr child
May 21 Nath'l Mills for yr brother Obadiah
Aug 5 Nath'l Mills for yr sister
Aug 14 Josh Van Brunt, yr child

- Aug 23 Major James, for Thos Day from Yorkshire Eng.
 Aug 25 Thos Hinchman, yr child
 Sept 6 John Polhemus, yr child
 Oct 3 Geo Dunbar, yr child
 Oct 9 Alexr. Walles (Wallace) yr child
 Oct 13 Alexr. Walles (Wallace), yr child
 Oct 29 Tunes Polhemus, yr child
 Nov 19 Saml Moore, for Molly williamson
 Nov 24 Rich. Betts, yr wife
 Dec 13 Mrs. Higby, yr husband
 Dec 23 John Wiggins Jr. yr child
 1778
 Jan 4 Isaac Peltit, yr child
 Jan 10 Jas Huston, yr child
 Jan 28 Benj. Everet, a child for a woman at John Skidmore's
 Feb 1 Mr. Patte(r) son, "to digging a grave" 6/
 Feb 12 Sam'l Cornell, pall
 Mar 17 Phillip Van Cortland, yr child
 Mar 20 John Snedeker, grave for Evert Van Wicklen's wife
 Mar 21 Benj. Creed, bell for yr father
 Mar 28 Nehemiah Coe, yr wife
 Ap 15 Mrs. "Tansly", yr child
 May 2 Mrs. Smith, yr son
 Ju 17 John Cockel, bell
 July 18 Jas Depeyster, for Jos Read, inviting & grog 10/, four
 carriers at 1 Pound 12.
 July 19 Mrrs. Weatherhead, grave, grog for carriers 2/, 4 car-
 riers, 8/ each
 July 24 Mr. Drumman (Drummond), his bell.
 July 29 Anne Hincksman, grave for Betty & funeral bell
 Aug 7 Anne Hincksman, grave for Obadiah & do.
 Aug 7 Col. James, pall for yr wench.
 Aug 12 Mrs. Latten, yr husband (Garret)
 Aug 14 Mrs. Mills, yr grandchild
 Aug 18 Mr. Patson, yr child
 Aug 30 Isaac Ogden, yr child
 Sept 3 Col. Lawrence, yr child
 Sep 7 Jas "Wararop", pall
 Sep 16 Nath'l Roods, child for woman at John Skidmore's
 Sep 25 Mrs. Skidmore, bell for yr husband

- Sep 26 Hoal (Howel) Smith, yr child
 Oct 10 Jos Field, yr wife
 " " Jacob Tyler, yr child
 " 13 Parish, Mr. "Huchens"
 " 25 John Smith yr child
 " 29 Nehemiah Coe, yr child
 " 31 Howel Smith, yr child
 Nov. 3 Robt. Morrell, Flushing, by Jas Eager, pall
 " 18 Mr. Losson, bell for a man
 " 20 Capt. of 61st. Light Infantry, a soldier of 63d.
 " 21 Mr. Lot, a man
 " 32 Robt. Hinchman, yr brother Benjm.
 Dec 4 Capt. Montgomery, for Capt. Graham 37th. Reg. Gren-
 adier.
 Dec. 5 Cors. Bennet, grave for Mrs. Higby
 " 5 John Hincksmann, yr child.
 " 21 Benj. Smith, yr mother
 " 31 John Roods, for Mrs "Stunfsent".
 " 25 Chas McEvers, wife Mary, inviting and tending 12/
 bell 5/ six carriers 2 pounds 8. pall 8/

1779

- Jan 3 Benj. smith, yr father.
 Feb 4 Mrs. Rose for Mrs van "Waggen"
 Feb 9 — — for yr wife
 Feb 24 Saml. Skidmore sr., bell for Robt. Denton
 Mar 6 Jos French, for French captain
 Ap 14 Aaron Von Nostrand, yr child
 Ju 4 Derick Bergen, yr wife
 July 15 M. Lott, for young woman
 " 7 Jacob Ogden, for mrs. van Hooek
 Aug 7 Mrs. Steed's executors, her grave
 Aug 14 Nath'l Mills, yr wife
 " 18 John Cornell, for John Cornell "at Ferry".
 " 31 Robt. Denton's Executors. bell
 " 30 John Stone, yr father
 Sept 1 Nathl. Mills executor, his grave
 " 12 Mrs. Brewerton, Col. Brewerton, cleaning the church
 12/ digging grave burying corpse 1 pound 12 inviting 16/
 bell 5/
 " 28 Ben. Creed, bell for yr wife

- " 30 Hope Mills, yr child
 Oct 8 Mr. Ogden, for Mr. John Colyer, (Coyler), pall, bell,
 six carriers.
 " 10 — —, a french captain
 " " Mr. (Geo.) Folliot, "for Mrs. "Snocke" pall, bell, in-
 viting carriers.
 " 14 Luke Bergen, yr son
 " 27 John Gatter, yr child
 Nov. 2 John Doughty for Geo. "Bacti"
 " 18 Mrs. Thadford, yr daughter.
 " 27— —, yr child
 Dec. 17 Major Bowden, yr wife, carriers &c.
 " 19 John Smith, yr wife: & digging up a soldier's wife &
 burying her again 32/
 " 21 Mrs. Dean, yr husband
 1780
 Jan 11 Mr. Livingston for Mrs. Gould
 " 20 John Dunbar for Mrs. Willett
 " 29 Mr. Anderson, for Mr. "Goram's" child
 Feb 14 Mr. Burnet, for Mr. Williamson
 May 11 Tunis Bergen, yr brother John
 " 12 Daniel Whitehead, yr brother Benj.
 " 23 John "Stiles", yr son John, 4 carriers
 " Capt. Wilmot, for a young man
 Ju 11 Jost Van Brunt, yr child
 " 4 " " " yr wife
 Jul 6 Chas McEvers, Mr. Thomas' negro
 " 28 Mrs. Nancy Cebra, bell for yr mother
 " 10 Mr. MacKolye for Capt. Dickson
 Aug 27 Mrs. Willett, pall
 " 31 Wm. Dudley, yr mother
 Sept 1 Mrs. Thadford, for Mr. "Coffon"
 " 4 Mrs. "Clouse" (Clowes) for "Jan" Thane
 " 5 Mrs (Jacob) Ogden for Dr. Ogden & putting up stone
 2/ dollar lent to mr. Bellard. July 20 1784.
 " 6 Capt. Clout, yr child
 " 13 Gilbert Rose, yr child
 " 8 Daniel Whitehead, yr father (Capt. Benjn.)
 " 13 Thos Rochford for John's grave
 " 10 Edward Willett for Johana Clowes

- " 14 Geo. Dunbar, yr child
- " " John Van Lue, "Nancychild" 6/
- " 20 Mrs Horsfield, yr husband
- " 30 Mrs. Thadford, for a man
- Oct 1 Mrs Sackett, yr husband, tombstone 2/
- " 3 John Snedeker, for Capt. Bowers
- " 4 Capt. Anderson, yr child
- " 5 Edward Willett, yr wife
- 1780
- Oct 9 Mrs. Macknelly, yr husband
- Oct 15 Sarjent Towers for Sarjent "Stuerd" Gr. Mast. 23rd.
Reg. Grenadiers.
- " 24 Gen. Delancy for Major Waller, digging grave 10/ bell
5/ inviting and tending 16/, pall 4/
- " 27 Mr. Hartang, yr child
- Nov. 5 John Stone, for Capt. "Stils"
- " 8 Capt. "Striman", yr child
- Dec 1 Capt. Ludlam, yr son
- " 12 Capt. Stringman, for mrs Fish
- 1781
- Jan 2 Capt. Hoogland, pall
- " 12 Col. Hamilton, pall & attending, 8/, 4/
- " 14 John Van Lue, pall for yr daughter
- " 26 Mr. gorum (Gorham), yr child
- Feb 23 John Gatore yr child
- Ap 19 Jas Huston, yr child
- Mar 13 Dr. Arding for Capt. Housman, Barrack Master
- May 17 Capt. Whitehead for Major Gilbert's wife
- " 21 "Leften" Ward, yr child
- " 30 Mrs Thadford, for a boy
- " 27 Mrs "Morranson", yr daughter
- Ju 29 John Bergen, yr child
- Jul 3 Rulef Durye, yr child
- " 4 Rich. Wiggins, yr child
- " 5 Major Gilbert, yr child
- Aug 3 Amos Mills, yr brother Samuel
- Aug 18 Capt "Clout", yr child
- " 25 Phillip Skinner, for Mrs Combes, 4 carriers, 32/
- " 28 Jos "Feel" (Field), for mrs. Horsefield
- Sept 3 Wm. Steed, for mrs Ropkins' child

- " 7 Mr. Draper, yr child
- " " Left. Anderson, yr child
- " 10
- " 13 Capt. Hoogland, pall
- " 17 " "
- " 14 Nicholas Jones, yr wife
- " 23 Ensign Barnard, wife
- Oct 5 Capt. Stringman for Mrs "Catran" Betts
- " 8 Mrs Nancy Cebra, bell for yr sister
- " 9 Daw Ditmas, pall
- " 8 Wm. Steed, for Mrs. Ropkins' child
- Oct 19 Antony Terrel, yr child
- Nov 14 Mrs. Denton, yr husband
- " 25 Andrew Ritchie, yr wife, bell pall, tending
- " 30 Dr. "Feel" (Field) for laying yr wife (Cath. Brinley)
aged 23 yrs. in church 5 pounds, grave 1 pound, 4 taking up
church floor 12/ 4 carriers 1 pound 12, bell 5/ pall 4/, invit-
ing &c 18/.
- Dec 30 Thos Rochford for Lieut. Steadman, 64th. Comp. Gren-
adiers.
- 1782
- 5or 2 John Moore, yr daughter.
- " 13 Nicholas Jones, yr child
- " 18 Wm. Bogle for Mr. "Heggie", 4 carriers 1 pound 12.
- " 20 Mr. "Selye", yr child
- Feb 20 Mr. "Gorom", yr child
- May 1 Read "Riding". yr father
- " 4 Parish of Jamaica for one of Jas "Hesters" child 10/
- " 17 John Waters, yr child
- Jul 12 Jas Creighton, yr mother (buried) in the church 20/
- " 31 Dr. Smith, yr son in law's child.
- Aug 19 Major (Thos) Leonard, yr wife Mary
- Sep 2 — — for Major Campbell of 71st Reg.
- Sep 15 Thos Welling for Tunis Polhemus
- Oct 8 Anne Hinchman for yr brother Thomas
- 1782
- Nov 7 Mrs Smith, yr husband
- " 16 Isaac Pettit, yr child
- " 27 Mrs Dunbar, yr husband

1783

Feb 9 Wm. Puntine, yr child

" 15 Jos Dunbar, yr child

" 28 Wm. Gleane, yr daughter

Ap 2 Parish of Jamaica "for one of James Heger" 8/

" 30 Capt. Betts for Capt. Thos Harriot

Jul 23 "Agent of Deneas Rigmant" grave for a Capt, bell, & pall

Aug 1 Jas Creighton, for Capt. Solomon Davis, grave 10/ bell
& pall

Sep 16 John Van Lue, yr father

Nov 17 Chas Mc Evers for Mrs Bibbe, tending & inviting 18/
bell & pall going to N. York 16/, 4 carriers 12/

" 30 Wm. Puntine yr child

Dec 29 Parish of Jamaica, for Catharine Wiggins

1784

Jan 9 Jacob Bergen for Sias Smith

Mar 1 Capt. Ludlam, yr wife

" 28 Edward Bardin for Wm. "Bhemfeel" pall & bell

" 30 Mr. Selye, yr child

Ap 21 Mr. Sackett's Executors for Mrs Sackett

May 9 Chas Mc Evers for child of Capt. Bibbs

" 21 Amos Mills, for Joshua Carpenter, bell 5/

Aug 20 David Lamberson, bell 5/

Sep 17 Wm. Betts, yr wife

Oct 12 John Williamson, pall & tending 4/ & 6/.

" 26 Mr. Fleming, bell for yr child

Dec 18 Mrs "Laddae", yr husband

1785

Ap 16 John H. Smith, yr father 12/

" 17 Gilbert Rose, yr wife

" 19 Rev. Mr. Burnet, grave for yr child 4/

Sep 4 Jacob Durye, yr mother, bell 5/

" 15 John Bell, for Jas Slack

" 21 Thos Welling, yr father

1786

Ap 29 Capt. Scot, tending funeral of yr wife 9/

May 24 Christopher Smith, "Ellick" 10/, bell 5/, tending 8/

Oct 24 Lambert Moore, pall 4/

Dec 4 Chrstr. Smith for Mr. "Shinlar"

" 16 " " for Mrs. Hammersly in the church 16/

1787

Jan 14 Jas Willett, pall for Judge Willett
 " 23 John Wiggins, yr daughter "Cresse" 8/
 May 1 Mrs. Skidmore, bell 4/
 Aug 18 Garret Dorland, yr wife, bell & pall
 Sept 16 Chas. Welling, yr wife
 ——— John Smith, yr mother, Peter Smith's widow

1788

Jan 9 John Smith, yr wife, bell 5/
 Feb 14 Jacob Carpenter, yr son, bell 5/
 Jan 12 Chrstr. Smith Mr. Thos Colgan in the church 20/, tend-
 ing & cleaning the church 16/, pall, & bell 9/
 Feb 28 Mr. Selye, yr child 8/
 Mar 18 Mr. "Trau(v)es", yr daughter, bell
 Ju 7 John Hincksman, yr child
 " 18 Capt. Ludlam's Executors, for Capt. Ludlam
 Oct 28 Mr. Lonne, for Mr. Smith—Thos Smith from England

1789

Mar 13 " " for Martha "Holberd"
 " 17 Jost Van Brunt for Benj. Cornell's child
 " 23 " " " yr son Rutgert
 May — Daniel Tuttle, yr child
 July — Mr. Leffert for Mr. Conklin's child 5/

1790

Jan 6 Willett Skidmore for Mrs Whitehead 3 funeral bells 14/
 Feb 4 Daniel Tuttle for John Tuttle
 May 17 Timothy Denton, bell
 Ju 24 Chrstr. Smith for Rev. Joshua Bloomer, in the church 20/
 cleaning church 4/ tolling bell 3 times 15/.
 Jul 24 Daniel "Kissam" (lawyers) for Mrs. Betts, Sarah.
 Aug 17 Platt Smith for Mrs. Smith
 " 23 Benj. Carpenter yr grandson John Sutherland
 Sep 5 Mrs. Mary Steed, yr husband Mr. Steed
 " 10 Benj. Carpenter, Mrs. Sutherland's child Jennet open-
 ing grave.
 " 22 Dr. Ogden, Mrs. Ogden & bell
 Oct 14 John Gleen, yr father.
 Nov. 18 Mr. Hewlett, yr child
 Dec. 20 Mr. Rowland, yr wife's sister

1791

Ap 27 Mr Selye, yr wife

Jan 3 Abm. Ditmas & Walter Smith overseers of poor of
Jamaica grave for John Moore 8/ bell 3/" 18 Jas Waters, yr sister Oeggy, bell & pall. the other two
bell 6/May 1 Mr. Lewis, pall for (Mr.) Robt Crommeline 4/ (He d.
Sp. 28. age 73)

" 10 Mr. Fairchild for Mrs Sherlock

" 14 Jeremiah Valentine, yr wife

Aug 9 Samuel Sackett for Jos Sackett

Oct 16 " " yr child

De 20 Jas Waters, yr child

1792

Jan 16 Mrs Whitehead, yr husband (Capt Danial W.)

Feb 16 Wm. Smith, bell for Mrs Dorland's child

May 2 Aaron V. Nostrand, my son Joseph

May 28 Mrs Herriman, bell

Nov 8 John Williamson, yr child

1793

Jan 25 Benj. Carpenter Mrs Sutherland's child Maria died feb. 28

Ap 10 Isaac Pettit, yr child

Jul 19 Wm Bellerd, yr child & "moving of it" 6/

" 31 Mary Colyer, grave for her son in law Holstead's child

1793

Aug 23 Benj. Carpenter for Kezia Combs

" 24 Jas Waters, yr child

Aug 30 John Messenger, bell for Rich. Roods

Sep 1 Nath'l Beets, yr child

Sep 6 Jos Morris (barber), bell

Nov 1 Jas Waters, yr child

" 18 Stephen Voris, bell

Dec 8 Thos Betts, yr sister

1794

Jan 21 Obadiah Leech, yr child

Feb 8 Wm Ludlum's Executors, bell

Sep 10 Capt. Conklin. bell for yr wife

" 13 Jas Lawrence, pall

" 16 Amos Mills, bell for yr mother

Oct 12 Jsaac Bennet, bell

Nov 10 Jas Waters. yr child

Dec 10 Col. Willet, yr father, 3 bells 15/

“ 15 Major Mc Neill yr child, 3 bells 15

“ 28 Benj. Carpenter, yr father

1795

May 1 Sarah Hinchman, yr sister Nancy

Ju 7 Mr. Cock, yr wife

Jul 10 Thos Higby, bell for yr father

Au 16 John Hinchman, bell for Mr. Purdy

Sep 7 Aaron V Nostrand, yr son Thomas

Oct 11 Thos Smith, yr mother, bell

“ 13 Wm. Warne, yr wife

Oct 24 Nicholas Everet, bell for yr mother

No 6 John Bergen, yr child

“ 30 Mrs. Nancy Cebra, bell for yr sister Catharine

1796

Jan 9 John Hinchman, yr son

Mar 4 Hewlett Creed, bell for yr child

“ 15 Sam'l Simmons, for Wm Simmons

“ 28 Benj. Carpenter, “grave for the Barran” 12/, bell & pall

Ju 29 Jas Herriman, bell for Thos Denton

Jul 1 Mr. Van Wicklen grave for Cap. Wood. bell & pall

Aug 5 John Dudley, yr wife

“ 9 Chrstr. Smith, Mrs. “Abolwy”

“ 29 Mr. Beekman pall for yr father (Gerardus B.)

Sep 19 John Hinchman, yr grandchild

Nov 28 Jas Smith, bell for yr child

1797

Ap 30 Jas Smith, bell for yr child

Aug 7 Chrstr. Smith, Fleming Colgan in the church 20/ bell
& pall 9/, cleaning & airing the church 20/.

Sept 5 Mrs. Rodman, yr husband, bell

“ 21 Jas Waters, Mr. (Wm. Martin) Johnson 12/, pall &
bell 9/

Oct 2 Wm. Warne, yr son Wm.

“ 23 Isaac Bennet, bell for yr mother

Nov 30 Hewlett Creed, bell for yr child

1798

Feb 1 John Ditmas, yr mother 12/, bell & pall

- Ap 28 Mrs Johnson, yr husband 12/
 Ju 8 " " yr child
 May 25 Capt. Clarkson, yr father, bell, pall &c
 Ju 19 Benj. Carpenter, yr mother
 Sep 6 Chas Rouch, for Mr Warne
 Oct 1 Rev. Mr. Kitletus's estate, bell 5/
 Nov 12 Mrs Brownjohn, Mr. Hubbard's (child) grave 8/
 De 17 Platt Smith Jr., for Mrs Brown
 1799
 Jan. 8 Jos Thatford, yr child.
 1799
 Mar 16 Josiah Brown, yr dau. Polly
 Ap 7 Wm. Prince, pall for Mrs Pane
 " 16 Josiah Brown, small grave 4/
 Ju 13 Derick Bergen's estate, for Mr. Bergen
 Jul 27 Capt. Depeyster, yr father "departing" bell 3/ grave 12/
 inviting 12/. bell & pall
 Aug 10 Thos Smith, small grave for yr son's child 4/
 Sep 8 Mrs "Duffel", yr child
 1800
 Jan 25 Amos Mill's Executors, bell for Amos Mills
 Mar 6 Mr. Doelard, yr wife
 Ap 5 Nancy Whitehead, yr mother, tolling bell 2/. grave 10/
 May 3 Josiah Brown, small grave
 " 24 Daniel Kissam yr wife
 Sept 1 Jost Van Brunt Jr, yr child
 " 3 Nath'l Roods, bell for yr mother 5/
 " 10 Benj. Creeds Executors, bell for him
 " 22 Carey Dunn bell for yr wife
 " 26 John Van Brunt, yr child
 Oct 1 Mr. Dheland, yr child
 Dec 6 Gilbert Rose, yr child
 " 7 John Bremner, bell
 " 14 Nath'l Denton, bell
 " 31 John Thatford, yr mother
 1801
 Mar 24 Capt. Hoogland, pall
 " 15 Mr. Woolfenden, yr dau.
 " 30 Jas Waters, Mrs Smith's bell
 " 31 Wm. Prince, pall for Mrs Browne

- " " Jas Van Lew, yr grand mother. bell
 May 13 Benj. Thurston, yr mother, bell.
 Ju 14 Willett Skidmore "Mr. Hendrs" daughter
 Ju 20 Jas Foster, yr child, bell
 " 21 John Messenger, yr sister, bell
 Aug 16 John I Skidmore, yr wife, bell
 Oct 1 Daniel "Balye's" (Baylis) Executors, bell for him
 " 2 Hewlett Creed, yr child, bell
 Oct 8 Major Mc Neil. yr child
 " 26 Mr. Selye. yr child
 1802
 Jan 2 Benj. Carpenter, Mrs Sutherland
 " 10 John Messenger, bell for yr father, digging grave
 Feb 8 " " taking him up & moving him 16/
 " 17 John Thatford, putting up 3 tombstones 8/
 " 24 David Sprong, bell for Mr. Van Lew 5/. bell of Dutch
 church 5/
 " 25 John Rood's estate, bell for Mr. John Roods
 Ap 6 Jas Creighton, grave for Dn Ogden 12/. bell 5/
 May 14 Mrs Creed, bell
 " 20 Mr Genet. yr child, bell
 Ju 7 Capt. Depeyster, yr sister, 12/. Dutch church bell 5 meet-
 ingbell 9/ bell 5/ pall 8/ inviting 12/
 " 17 Jos Tuttle, yr wife, bell
 Jul 8 Jacob Bergen, bell for Tunis Bergen
 Aug 2 Hewlett Creed, yr child, bell
 " 23 Capt. (Zebediah) Story's estate, his, bell
 Sept 3 Jas Waters' estate, his grave
 Oct 12 Isaac Roods, bell for yr child
 Oct 31 Rev Mr. "Fuethes", bell for Mrs "Tittes".
 Nov 2 Jacob Bergen. Abm. Bergen's bell
 " 15 Daniel Ludlum, yr wife, bell
 De 17 Capt. Depeyster, grave for yr mother
 " 20 Wm. Ludlum, yr son, bell
 1803
 Jan 10 Thos Welling, for Mrs Polhemus
 " 16 John Hinchman Jr, yr son John's wife
 Mar 23 Nath'l Ludlum, yr mother, bell
 " 25 Luke Bergen's estate, bell for him
 " 31 Wm. Puntine, yr wife

- May 9 Josiah Brown, Mrs Dickens' child
 " 10 Ann Bergen's estate, bell
 " " Jas Mackrell Sr., grave for Mrs Fish
 Ap 21 Chas Smith, bell for yr father
 May 31 David Springsteen, pall
 Ju 3 Mr. Leffert's estate, grave for him (Isaac Lefferts)
 Jul 24 Capt. Depeyster, for Miss Eve Depeyster
 Aug 24 Josiah Brown, yr dau.
 Sep 3 Rev. (Calvin) White, yr child's grave
 " 4 Abm. Skinner, yr mother Margaret (age 74.5.5.)
 " 5 Mr. "Colter", pall
 " 13 Nich. Everet Jr's estate, bell for Mrs. Everet
 " 21 Wm. Puntine, yr child
 Nov 8 John D. Smith, yr wife, bell
 " 13 Hewlett Creed, yr child, bell
 1804
 Jan 25 Capt. John Dawson, for Mr. Comes
 Jan 29 Mrs Fish's estate, bell
 Feb 4 John Skidmore, yr wife, Dutch & Meeting bells.12/
 Mar 21 Thos Balye (Baylis), yr wife, bell 5/
 Ap 8 Chrstr. Smith, yr wife (Mary Colgan.bell 6/. age 71
 May 9 John I Skidmore's estate, his bell
 Ju 11 Othniel Smith, yr mother, bell
 Aug 22 Mrs Hazard mr. Delafield, inviting son 8/
 Aug 26 Major Mc Neil, yr child
 " 29 Increase Carpenter, yr son, bell
 Oct 25 Abiathar Roods, yr sister Van Dam, bell
 Nov 8 John Rood's estate, his widow
 " 12 Nich, Everet, yr son, bell
 " 22 Jacob Carpenter, bell for Mrs. Oakley
 1805
 Jan 17 John Everet's estate, his bell
 " " Benj. Thurston's estate, his bell
 " 31 Chrstr. Smith's estate, digging away the snow 16/ he
 died Jan 29
 Feb 4 Mr. Jas Morrell for Mr. "Miers" 16/
 Jan 31 John Everet's estate, bell for his widow
 Ap 19 John Hinchman's estate (his) grave for John Hinchman
 May 1 Frank Masten's estate (his) bell for Mr. Masten.
 " 9 Daniel Everet's estate, bell for Mr Everet

Ju 14 Mr Jas Smith's estate, bell for Mrs. Smith

Sept 30 Danial Gracy, bell for yr wife

Dec 8 Parish of Jamaica, for Wm Betts

" " John H Smith's estate, pall

" 11 Jost Van Brunt Jr., yr child

1806

Jan 5 Jas Morrel for Mrs Voris's child

" 20 John Dunn. yr child

Feb 8 Jas Mackrell sr, yr wife

" 13 Rich. Wiggins, yr mother

Mar 9 Stephen Voris's estate, his bell

" 13 Nich. Smith's estate, bell for Mrs Smith

May 7 Jacamiah Valentine, his grave

Ju 6 Benj. Hinchman, yr brother

" 18 Stephen Hicks' yr dau.

Jul 16 Nath'l Denton's estate, his bell

" " Hewlett Creed his bell for his child

Oct 10 Mrs P Smith, pall

Ju 6 Capt. Daniel Thorne's estate, pall

" " Wm Prince, pall for Mrs Brown

" " Mr. Garden, pall

" " John Skidmore, sodding & putting up wife's tombstone

Nov 16 " " grave for yr child

" 20 John Dunn, yr child

De 2 Abm. Coles yr wife

1807

Mar 1 Mrs Ann I Depeyster's estate wid of Jos. her grave

" 20 Daniel Ludlum's estate, his bell

" 26 Nath'l Smith at Cider Mill, bell for yr wife

May 14 Mr. Nath'l Austin's estate, his grave

Ju 21 Increase Carpenter's estate, bell

" 15 Dudley Brown, yr wife

Aug 15 Josiah Brown, for Mr. John Dudley

" 24 Aeon V. Nostrand, yr wife 12/

" 31 Jacob Carpenter, bell for Benj. Wiggins

Sep 13 Cors. Creed, bell for Mrs Ostrand

" 18 Nich. Everets estate, bell for Mr. E

" 20 late Nich. Smith's estate, bell for Mrs Smith

" 22 Abm. Coles. yr father

Oct 5 Caleb Mills, bell for Wid of Ob. Mills

- Dec 6 Sheriff Wyckoff. bell for yr dau,
1808
- Jan 31 John Bremner's estate, his bell. died Jan 29
- Ap 14 Wm. Prince. pall for Mrs. Stratton
- " 28 Thos Martin, bell yr wife
- Ju 13 Jost Van Brunt Jr., yr Wife
- " 26 Mr. Disosway, pall
- Jul 6 David Rowland for Wm. Taylor
- Aug 22 Mr. (Edward) Parker, bell yr wife
- " 30 Neh'h Hincksman, bell for aunt Phebe
- Sept 4 Mr. Griswolds' estate, grave for Thos G., inviting the
clergy 4/ bell, pall bearers
- Nov 6 Wm. Puntine, for Mrs Price late from "Island".
- " 7 Mr. Eigenbrodt, yr child, bell
- Dec 14 John Wooffendale, yr mother
1809
- Jan 12 Daniel Everet's estate, bell
- " 13 John Suydam's estate, pall
- Mar 1 Jas Mackerell Sr., bell for Ambrose Fish (a leaf or two
seems lost)
- " 3 Neh'h Hincksman, bell for yr mother
- " 8 Jas Morrell for Mrs Miller
- Ap 2 Abiathur Roods estate, his bell
- " 9 Samuel Tuttle for Wm Ennis—p. by Overseers of poor.
- " 10 Mrs Creed's estate, (wid. of Benj. C.) bell & pall
- May 18 Wm. Bellerd. yr wife, bell
- Aug 16 Mr Carman, yr child
- " 26 Joe Rose, yr dau
- " 30 Jas Morrell, for Mrs Miller's child
- Sep 28 Mr. Newman, yr wife
- Aug 30 Cary Dunn, yr child, bell
- Nov 12 Mr. John Troup, yr child in church & cleaning 1 pound
6 chilings
- Dec 17 Mr. Newman, yr child
1810
- Jan 21 Mr Gracy, yr child, bell
- " " Mr. Eliphalet Wickes, bell for Daniel Minema
- " 22 Jos Morris's estate, his bell
- Feb 5 Jos Thatford, yr wife
- Ap 5 John Ludlum's estate, his bell

- May 5 Daniel Kissam, pall
 " 20 Nath'l Ludlum's estate, his bell
 " 29 Neh'h Hinchman, bell for yr brother John
 Jul 22 Miss Clarissa Keteltas's estate, her bell
 Aug 21 Jas Morrell, yr wife
 Oct 28 Widow of Luke Bergen's estate, bell for yr widow
 Dec 2 Nich, Jones' estate for Mrs Jones
 " 20 Daniel Gracy, bell for yr wife
 1811
 Feb 3 Chas Crommeline's estate, Pall
 " 26 Daniel Gracy, yr son bell
 " 27 Jos Dunbar, for Mrs Coles
 Mar 5 Cors. Lamberson, yr wife
 " 29 Caleb Mills, yr brother Nathaniel
 Ju 9 Simeon Smith, yr dau., bell
 Ju 17 Mr. Tuttle Reeve's estate, his funeral bell
 Jul 4 John Ditmas, yr child
 " 7 Thos Welling's estate, for Mr. Welling
 " 17 Samuel Carman, yr child
 Aug 13 Augustus Sackett, yr child
 " 15 Mr. Roberson. yr child
 " 22 Isaac Pettit, yr dau.
 " 28 Neh'h Smith's estate, his bell
 Sep 4 John Day Smith, yr son, bell
 Sep 3 Mrs Leffert's estate, her grave
 " 27 Benj. Everet, yr wife bell
 " 3 Wm. Meke, yr child
 Oct 6 Wm. Creed Sr. bell yr wife
 " 13 Sarah Hinchman's estate, her grave
 " " Jas Mackrell, his son
 " 10 John W. Welling, yr child
 " 31 Mr. Jonson ("Masson"), yr child
 Dec 6 Hope Rood's estate, his bell
 1812
 Jan 7 Sheriff Wyckoff, yr wife
 Feb 18 Samuel Denton's estate, his bell
 " 19 John Welling's estate, his grave
 " 28 Jos Oldfield's estate, his grave
 Ap 6 John Hewlett Sr., estate, pall
 " 12 Jos Robinson, bell for yr dau. Sarah

- " 14 Jas Mackerell Sr., yr son James
- " 18 Caleb Mills, yr brother Peter
- May 3 David Lamberson Jr, bell yr child
- May 8 Neh'h Everet's estate, his bell
- " 21 Samuel Tuttle's estate, Mr. Tuttle's bell
- " 31 Jos Tuttle, bell yr brother Thad.
- Ju 5 Daniel Kissam's estate (lawyer) his grave
- " 6 Wm. Puntine, bell for Rich Van Lue
- " 9 John Van Lue's estate, bell for Mr. V. Lue at Beaver Pond
- " 21 Jost V. Brunt Jr. estate, his grave
- " 30 John V. Lue Sr. estate, bell
- Jul 1 Samuel Eldert, yr grand child
- Aug 1 Oliver Stickland, yr child sod & grass 12/
- Sep 25 Jeffrey Smith, bell yr wife
- Oct 16 Andrew Napier, yr child
- Nov 25 Nath'l Ludlum, bell yr mother
- 1813
- Jan 16 Wm Smith ("holer"). bell yr child
- Feb 14 Wm Coler estate, Pall
- Jan 18 Jas Denton, bell yr mother
- Mar 21 Mrs Wellings's estate, her grave, wid. of Thos
- May 3 Dr N Shelton, small grave
- " 7 Jas Morrell's estate, his grave
- " 7 Jacob Carpenter, bell for yr wife
- " 28 Jas Tuttle's estate, his bell
- Ju 28 Jos Thatford, yr child
- Jul 18 Mr. Sprous (Sproul) estate, his bell
- Aug 26 Benj. Everet's estate, bell
- " 27 Wm. Creed Sr, estate, his bell
- Sep 9 John Coit, bell yr child
- " 11 Caleb Mill's estate, his grave
- Oct 8 Mr. Whit (Garden), yr wife bell & pall
- Nov 16 Major Mc Neil, Mrs Mc Neil, 12/
- Ap 7 Daniel Kissam's estate — —
- Dec. 12 Willett Skidmore, yr child
- 1814
- Jan. 10 Uriah Hendrickson, yr child
- " 29 Wm. Forbush's estate, his bell
- Feb 5 John Durye Sr. estate, his bell
- " 9 Jost V. Brunt Sr. estate, his grave 12/, pall 4 bell 6/

- " 24 Josiah Brown Jr. yr child.
- Mar 1 Joe Rose, yr son (est. Laurene Roe, son Jas Roe
- Ap. 3 Henry Hendrickson, bell for Mrs. "Huberd"
- " 9 Johannis Lot's estate, his bell
- " 10 Mrs. Bellerd's estate, his bell
- " 19 Wid. Welling's estate, yr child
- May 2 Estate of Wid. of John Durye Sr. her bell
- " 7 Tredwell Kissam, pall
- " 13 Wilmot Oakley's estate, his bell
- Ju 2 Jos Sealy Jr, yr child 6/
- Jul 3 Josiah Brown Sr., grave for Mrs Brown
- " 12 Mr. Freeman, pall
- Aug 1 David Carpenter, bell yr wife
- " 15 St. Hicks, bell yr mother
- " 28 David Lamberson Jr bell yr child
- " 31 Uriah Hendrickson, yr child
- Sep 26 French gentleman, child
- Oct 5 Wm. Puntine, for Mrs "Bailey"
- De 30 Mrs Zebediah Story's estate, her bell
- 1815
- Jan 15 Hewlett Creed, bell for Mrs Creed
- Feb 4 Mr. Johnson "Mason", yr child
- " 18 Andrew Napier, yr child
- Mar 28 Samuel Mills, bell yr daughter
- Ap 8 Mr. Garden's estate, pall
- " 12 Thos "Balye" (Baylis), bell yr mother
- " 16 Gilbert Creed, bell yr wife
- May 7 Josiah Brown Jr, estate, his grave
- Jul 15 Samuel Messenger, bell yr wife
- Ju 4 John Williamson's estate, his grave 12/
- Aug 18 Lawrence Roe, yr child bell 6/
- Ju 24 John Rood's estate, his bell
- Aug 22 Rev Mrs Faitout, estate, bell for Rev. Faitout 6/
- Sep 18 Jos Robinson's estate, his bell
- " 21 Parish of Jamaica, Philip Valentine's grave 12/, bell 6/
- Oct 13 Mrs Keteltas estate "opening the grave for yr Mrs Keteltas" 12/ bell 6/
- " 10 Bernardus Hendricksons, bell yr dau.
- " 13 John Keteltas, opening grave for yr mother 12/. bell 6/
- " 22 Mr. "Holstead", yr child

- Nov 18 Mrs Brasier, bell yr son
 De 8 Isaac Brinckerhoff's estate, his bell
 " 20 John Smith's estate, bell for Mr. Smith at the Pond
 1816
 Jan. 6 Jona. Jones, bell yr son Isaac
 " 11 John Dunn, bell yr wife
 " 13 Major Mc Neil, yr son Niel
 " 14 Jona. Jones, bell yr wife
 " 27 Amos Denton, bell yr wife
 Feb 25 Jacob Bergen's estate, his bell
 Mar 10 Rev. Z. H. Cooper, pall for yr brother Peter
 " 17 Mr. Wickes Sr. bell yr wife
 " 19 Samuel Messenger's estate his bell
 May 28 Oliver Stickland yr wife
 Ju 5 Jas Sackett, yr wife
 " 29 Mrs Brown, yr son John
 " " Tunis V. Brunt, grave for Mr. Vanderbilt 8/
 Aug 12 Mrs. Brownjohn, yr son Frank
 Aug 17 Geo. Codwise, his grave
 Sep 21 John A. Ditmars, bell yr wife
 " " Amos Mills, bell yr wife
 " 30 Neh'h Coe, bell yr son in law
 Nov 20 Rich. Creed's estate, his bell
 " 24 Wm. Ludlum's estate bell for Judge Ludlum
 " 27 Mrs. Letter's estate, her grave
 1817
 Jan 3 Tunis Van Brunt, grave for Mr. Vanderbilt, for his remains brought from yards (or Far) Rockaway to Jam. ch.
 16/
 " 13 Jas Mackell, grave yr wife
 " 29 Abm. Hendrickson's estate, bell
 1816
 Nov. 29 John W. Welling, yr child
 Dec. 6 Mr. Taylor's estate, his bell
 " 9 Miss Ann Cebra's estate, her bell
 1817
 Ap 2 Wid. Wiggin's estate, bell for Mr. "Bergen"
 " 4 Johanne's Polhemus' estate, his grave
 " 20 John Jones, bell yr wife
 " 21 Samuel Hendrickson, bell yr wife

- " 29 Urias Hendrickson, yr wife
 May 16 Joe Roe, grave yr son Nathaniel
 " 26 Rev. Wm. P. Cooper, bell & pall, yr child
 Jul 9 John Troup's estate, his grave 16/
 Aug 3 Jeffrey Smith, bell for Rich. Wiggins
 Aug 7 Jas Foster, bell yr grandchild
 " 8 Jos Sealy Jr, yr child
 " 17 Whitehead Cornell, bell yr child
 " 18 Thos Betts' estate, his bell & grave
 " 23 Jeffrey Smith, bell for the man that was drowned
 Sep 23 David Platt, yr child
 Oct 13 Isaac Leffert for Jacob Conklin, bell & pall
 " 14 Neh'h Hinchman, bell for yr brother Robert
 " 29 Aaron Cortelyou's estate, grave for Aaron
 Nov 2 Mr. Van "Dund" (Dine?) grave for Dr. "Keemers"
 (Keymer)
 Nov 17 Rich, Creed's estate, bell for a son of Rich Creed.
 " 30 Benj. Hinchman, yr mother
 1818
 Mar 4 Simon Smith, bell yr wife
 Ap 8 John Troup, taking up the corpse & filling 24/
 " 14 Geo. Codwise " " " & pall 24/
 " 9 Isaac Lefferts, yr brother James
 " 10 estate of Wid. of John Ludlum, bell
 May 14 Wm. Smith Jr. bell yr child
 " 19 Wid. Rood's estate, bell
 " 28 Dr. N. Shelton, yr child
 Aug 8 Wm. Meke, grave for Sarah Jones
 " 15 Daniel Kissam, Pall
 Sep 4 "Joaly" (Tealy?) Smith's bell
 Oct 28 Wm. Puntine, bell for Mrs Van Lue
 " 31 "Lank Fleank" bell yr dau. Sarah
 Nov 5 " " yr son John
 Nov 26 Samuel Mills, Jr. bell
 De 10 Abm. Lott, bell
 1819
 Jan 17 St. Hicks, yr child
 Feb 19 Nath'l Ludlum, bell yr child
 May 10 Andrew Napier, yr child
 Ju 6 Mr. Rufus King, yr wife "Mrs King"

- Jul 9 John Welling, the tailor, yr child
 " 19 Jacob Carpenter's estate, his bell
 Aug 18 Elias Hendrickson's estate, his bell
 " 19 Mrs Lott
 Oct 3 Jas Mackerell's estate, his grave
 " 26 Jacob Smith bell for Judy Mills
 " " Harry Wiggins, estate, bell for Mrs Wiggins
 Nov 2 Wm. Puntine, yr dau., bell & pall
 " " David Lamberson Sr. estate, his bell
 " 9 Jacob Smith, bell for Abigail Mills
 " 28 Gilbert Creed, bell yr dau.
 De 2 Thos Wickes' estate, bell for him
 1820
 Jan 17 Rich. Wiggins, bell yr son
 " 22 Nth'l "Simm—" ? grave yr grand child
 " 28 Mr. Van Dine grave for Mr. Cortelyou
 Feb 7 Uriah Hendrickson, yr child
 " 10 Aury Simonson yr mother
 " 29 St. Hicks' estate. for Mr Hicks
 Ap 14 Noah Smith, bell yr dau. Total 766
 1822
 Jan 23 Aaron Van Nostrand, Sexton of this Parish was Buried
 finished copying 9m. of 9 A.M. Aug. 18' 85
 H. O. Jr.

TOMBSTONES

OLD INSCRIPTIONS ON TOMBSTONES IN GRACE CHURCH YARD 1846

	Date of death	Yrs.	Mo.	Day
Adalard Frances wife of Geo.	Oct. 11 1842	43		
Austin Nath'l son of Nath'l & Ann, Boston	May 11 1807	43		
Bugbee Sandford	Sep 23 1834	25		
Bogardus Anthony	Nov 20 1838	39	8	
Bennet John H.	Aug 12 1846	51	1	1
Bradlee Ann wife of Thos	Jan 21 1830	32	9	16
Brush Eve	Nov 15 1843	75		
Brooks Wm. T.	Nov 3 1821	9	10	29
" Sarah wife of Daniel	Sep 10 1827	62	11	10
" Daniel I	Jan 13 1830	79	10	28
Banks Sarah wife of Capt. Jacob	July 18 1763	21		

Betts Rich. (son of Rich.)	Nov 17 1748	37		
" Mary (Creed) wife of Rich	July 28 1759	77		
" Richard	1742	56		
" John	May 10 1761	44		
" Thomas of lingering illness	Au 17 1817	58	2	27
" Catharine, Mrs	Oct 4 1781	23		
Brown Eliza Mary Ann child of				
Josiah & (Elizabeth)	Aug 25 1803	13	6	
" Jas Lawrence child of Josiah				
& (Elizabeth)	Feb 25 1814	1	4	18
" Mary wife of Dudley	Ju 14 1807	22		
" Mary child of Josiah &				
Elizabeth	Mar 14 1799	17		
Barrol Clemence M. of Wm. H. &				
Rebecca	Jan 9 1845	1	6	18
Bogart Cors. 1.	Feb 16 1832	78		
Combs Phebe S. W. of Willet & dau.				
of D. C.	Ap 12 1844	28	3	6
" Leonard S.	Aug 18 1841	—	9	10
Comes John	Sep 24 1770	65		
Cornwell Daniel, tailor	" 21 1842	68		
Cornwell John	Aug 6 1799	40	3	11
Creed Augustus of Wm. & Jane E.	Ju 5 1838	2	10	16
" Hamelton	Jan 29 1832	—	11	29
Callison Elizabeth wid. of Wm.	Dec. 3 1841	in 52		
Cortelyou Aaron	Oct. 21 1817	55	11	21
" Susan	Jan 26 1820	41	10	9
" Peter	Sep 25 1820	67	10	4
" Jas G.	Mar 9 1826	79	8	12
" Sarah Elizabeth of Jas G. &				
Ann	Aug 18 1831	12	11	4
Contait Elizabeth of Fr. H. & Ann	Aug 10 1827	—	2	18
Codwise Alexr. H. of Geo. & Mary	Oct 18 1826	22	4	11
" David Augustus "	Ju 20 1824	22	5	10
" Theodore Octavius	Sep 12 1828	22	6	12
" Jane Bynanck	Jan 20 1831	in 41		
" Jas Nelson	Nov 19 1836	in 38		
" Georgina Louisa	Jan 18 1840	in 28		
Carpenter Benj.	Dec 27 1794	65		
" Mary	Ju 18 1798	63		

Clowes Samuel Esq	Aug 27 1760	86		
Clowes Catharine	Aug 9 1740	57		
“ Samuel Jr	May 19 1759	58		
“ Joseph	Oct 15 1755	40		
Clark Cath, wife of Andrew	De 11 1755	76		
Carter Caroline E	Feb 2 1844	in 6		
Dawson Elizabeth native of England	Dec 28 1879	88		
“ Elizabeth	Feb 7 1822	in 54		
“ Jane of Harry and Elizabeth	Sep 30 1768	1	8	
Depeyster Cath. Livingston wid. of				
Abm.	Ap 3 1839	80		
“ Eve of Abm. & Margaret	Jul 23 1803	in 72		
“ Sarah of Jas & Sarah	Ju 6 1802			
“ James	Jul 27 1799	in 74		
“ Sarah	Dec 14 1802	in 75		
Dickson Capt. Wm. of 4th Com.				
N. Y. Vol.	Jul 9 1780			
Dunbar Mary wid. of Peter (merchant)	Jan. 13 1767	26		
Dudley John	Au 14 1807	70		
“ Mary	Au 6 1796	60		
Duffel Rich. of Edward & Eliz.	Sep 7 1799	3	1	
Denton Jas of Lawrence & Rebecca	Sep 20 1830	in 23		
“ Rebecca “ “	Dec 30 1834	in 24		
“ John Lawrence “ “	Jan 1870			
“ Lawrence	Oct 2 1836	in 64		
“ Rebecca				
De Mill Abm. of John & Eliz.	Mar 23 1782	in 1		
De Heiland Lucretia Josephine				
Caroline Ann mary Louisa				
Colheux De Langpre wife				
of Henry	Mar 5 1800	22		
Dunbar Mrs. Eliza died in N. Y.	Oct 1816	64		
Eldert Henry W. of Cors. & Jane	May 24 1808	1	1	19
“ Abm.	Sep 5 1834	50	8	27
“ Eliza	Jan 31 1827	39	1	20
“ Henrietta Ditmas of Abm & Eliz.	Dec 1 1830	8	11	7
“ Samuel “ “	Oct 20 1830	14	7	27
“ Susan Jane “ “	Aug 11 1828	1	10	
“ Caroline “ “	Nov 6 1820	9	8	20
“ Harriet “ “	Ju 20 1812	3	7	10

" Sarah L. of Amb (S.) & Eliz S.	Mar	13	1842	—	7	6
" Henry "	Dec	8	1845	—	—	10
Eigenbrodt L. E. A. born in Germany	Au	30	1828	in 55		
" Sarah						
" Sarah Elizabeth of L. E.						
A. & Sarah	Nov	6	1808	2	1	20
" Patrick Henry of L. E. A.						
& Sarah	Sep	13	1828	1	1	2
" L. E. A.	Ju	2	1844	in 23		
Fish Sarah wid of Rich	Dec	10	1780	34		
Greswold Thos	Sep	2	1808	61	4	
" Abigail	Oct	2	1834	in 83		
Hunter Wm.	Feb	2	1841	37	3	25
" John	Ap	31	1842	68	6	
" Henry Clay of Wm & Adeline	Ju	10	1834	—	6	10
Hendrickson Uriah	Jan	9	1825	48	8	10
" Ida	Ju	11	1829	45	11	22
Hicks Smith (innkeeper)			1827	59	8	
" Jane						
" Stephen	Feb	28	1820	55	5	
" Mary						
" Eliz of St. & Mary	Ju	24	1800	1	4	5
" Sarah Eliz	Jan	13	1809	3	—	12
Henderson Abigail Ann of Jas & Mary	Jul	5	1801	in 14		
Hinchman Miriam dau. of Ob. & Eliz.	Ap	26	1745	6		
Hoogland Cornelia w. of John	Sep	1	1828	52	—	—
Horsfield Cath. Ann	Feb	2	1879			
Harvey Eliz. wife of Thos	Sep	17	1838	55	—	16
Hosack Alexn.	Aug	5	1834	60		
" Gloriana C.	Ap	28	1818	43		
Jessup Eliza Ann wife of Edwd.	Sep	3	1840	in 68		
Johnson Wm. Martin	Sep	19	1797			
Johnson W. L.						
Johnson Mary						
" Wm. Gracie	Jan	22	1837	in 5		
" Samuel R	Ju	7	1840	in 14		
" Eliz. R	Nov	3	1842	18	1	4
King Rufus	Ap	29	1827	72	1	5
" Mary	Ju	4	1819	49	7	
" Eliz wife of Chas	Feb	15	1825	in 36		

" Henry Myers of Jas G & Sarah R.	Aug	9	1825	—	10	24
" Alsop " "	Jul	20	1836	1	4	
" Ellen of John A. & Mary	Jan	2	1827	—	10	—
" Ellen " "	May	10	1842	in 11		
" Frederick " "	Sep	10	1828	—	8	—
" Frederick Gore of Rufus & Mary	Ap	3	1829	27	2	17
" Archibald Gracie	Aug	1	1823	2	5	11
" Gracie of Arch. Gracie & Eliz. D	Jul	21	1846	—	4	13
" John Alsop (Govr.)	Jul	7	1867			
" Mary Ray	Aug	7	1873			
Kemps Capt. John	Ju	7	1824			
Kemps Eliza	Aug	25	1822	39		
Keteltas Joanna of Ganet & Charity	Au	15	1831	49	4	5
Kissam Daniel	Ju	3	1812	73		
" Mary	May	8	1800	55		
Lamberson Eliza W. of Cornelius	Mar	3	1811	19	10	2
" Sarah wife of David	De	28	1775	53	3	22
Leonard Mary wife of Major Thos	Au	17	1782			
Lanman Sarah w. of Wm. & dau. of Benj. & Mary Carpenter	Sep	9	1832	76	10	
Leslie Geo. Willocks	Ap	24	1774	in 43		
Mackrell Sarah wid of Wm.	Dec	12	1841	75	3	19
" James	Nov	29	1840	41	1	16
" Millicent wife of James	Feb	7	1806	69	7	6
" Leticia wife of James	Jan	18	1817	55	1	17
Messenger Margaret wife of Samuel I.	May	7	1830	29	8	13
" Ann Roe of Tom & Margaret	Au	7	1830	—	10	3
Morrel James	May	6	1813	65	1	1
" Sarah	Aug	20	1810	61	—	11
Miller Sarah wife of Capt. Moses	Mar	12	1809	22	2	17
Mills Nath'l Jr.	Mar	27	1811	53	8	17
" Caleb	Sep	10	1813	54	11	21
" Nath'l	Au	30	1779	65	9	16
" Catherine	Aug	13	1779	60	10	—
Martin James	Nov	31	1831			
Mills John Keeling of John & Sarah	Ann	Feb	14	1838	3	— 27
Mottley John	Ap	10	1843	32	6	10
Napier Cath. of Andrew & Cath.	May	9	1819	3	1	
" Ann " "	Oct	15	1812	—	9	—

Napier Andrew							
Nostrand Timothy	Dec	21	1831	in	65		
Nostrand Cath. Lott							
" Gitty Ann dau. of Tim	Jan	8	1831	in	24		
" John S. " "	Feb	6	1836	in	40		
Ogden Dr. Jacob Jr	Ap	4	1802				
" Mary Reade Depeyster w. of							
Dr. Jacob	Sep	20	1790		25		
" Dr. Jacob	Sep	3	1780		59		
" Elizabeth Bradford							
" Elizabeth	Sep	7	1749		14		
Oldfield Jos	Aug	22	1765	in	62		
" Mirian	May	8	1825		88	3	8
" Joseph	Feb	26	1812		75	6	
Pinckney Ciceli & Juliet of Thos &							
Caroline	Nov	20	1836		5	11	17
" Susan Ophelia	Mar	15	1834		1	3	5
" Amantha Caroline	Au	6	1827		—	5	13
Rowland John S.	Jan	20	1840		25	9	15
" Cors. DUYEA of John S. &							
Sarah Ann	Jan	21	1840		—	2	24
" Benj. S.	Sep	3	1838		50	6	21
" Chas of Benj S & Ann J.	May	7	1841		7	5	
Rapelye Chas.	Mar	21	1834		42		
" Deborah	July	19	1836	in	43		
Roe Jos	Oct	6	1829		74	2	28
" Ann Lawrence							
Roe Gilbert	Au	13	1829	in	45		
" Silas	Sep	20	1831	in	42		
" Sarah wife of Silas	May	7	1829	in	36		
" Lewis of Silas & Sarah	Sep	4	1826		1	4	
" Amanda " "	Jul	26	1828		—	11	—
" Lafayette of Gilbert & Mary	Sep	13	1825		—	1	2
" Nathaniel	May	14	1817		34	3	
" Lawrence	Feb	27	1814		37	6	27
" Ann of Jos & Ann	Au	25	1809		16	8	
Rowland Benj.	Jan	4	1825		76		
" Phebe	Feb	6	1841		88	6	
" David	De	18	1821		61		
" Ida	Au	8	1824		58		

Rising Emma of David B. & Susan L	Mar 2 1844	—	11	24
Smith Jas S.	Mar 26 1838	in 43		
" George of John & Hannah of St. John N. B.	Sep 23 1795	in 24		
" John C.				
" Lucy A				
" Martha Hoyt of John C. & Lucy A	Sep 21 1841	—	3	14
" Wessell Sell of John C. & Lucy A	Jan 13 1842	3	8	—
Sale Ann W. Durand of Wm. A	Mar 1 1842	26	7	13
Sealy Emeline wife of Robt.	De 10 1841	29	—	28
" Joseph	De 17 1831	82		
Simonson Jeremiah	Ju 15 1835	54	9	13
" Elizabeth	Mar 10 1826	18	8	27
" Chas Jeremiah of Jer. & Cath.	Sep 20 1831	—	8	27
" Peter S. of Jer. & Eliz.	Ju 15 1829	20	7	11
" Mary W. of Thos H.	Feb 21 1837	19	10	9
" Rebecca w. of Isaac	Feb 14 1832	24	6	9
" Sarah Maria of John V. & Sarah M.	Feb 5 1843	2	5	28
Skinner Margaret	Sep 3 1803	74	5	5
Shimmins Margaret w. of John	July 30 1839	48	8	1
Smiley Wm. H. son of Maria	Sep 13 1846	27	2	13
" Maria dau of And. Ten Eyck	Feb 14 1845	63		
Sayres Isaac son of Rev G. H. & E. M.	Sep 22 1824	1	8	
" John Tillotson "	Feb 14 1823	2	5	
Sutherland Geo.				
" Elizabeth (Carpenter)	Dec 31 1801	37		
" John of Geo & Eliz	Aug 22 1790	4		
" Jennet "	Sep 10 1790	6		
" Maria	Feb 28 1793	6		
Sackett Thomas Ogden of Aug & Minerva	Aug 13 1811	1	6	
Sackett Samuel	Sept 29 1780	52	2	3
Sackett Samuel Jr.	Mar 7 1822	57		
Sackett Mary	Ap 22 1784	in 43		
Sackett Elizabeth				

	Kissam	Ju	4	1816	in 54			
Sackett	Millicent w. of Jos	Jul	4	1772	in 62			
Sproull	John Thos	Mar	20	1847	in 47			
Sproull	Jeremiah of John & Eliz.					1	—	24
"	Jas Jeremiah						5	
Skidmore	Susanna	Feb	2	1804	26	—		13
"	Tredwell							
"	Eliz Allen	Dec	31	1859	81	9		11
"	John	Nov	26	1863				
"	Samuel							
"	Abigail Whitehead	Feb	26	1826	87			
"	Abigail Ann of Willett & Eliz	De	11	1813	2	6		17
Troup	John	July	8	1817	70			
"	Sarah C.	Mar	8	1843	77			
"	Christopher of John & Sarah	Oct	12	1826	25	5		13
Thatford	Jane wife of Wm.	Jan	27	1826	26			
"	John	Ap	30	1833	in 73			
"	Wm.	Sep	30	1776	54			
"	Mary wife of Wm.	De	29	1800	in 76			
"	Mary of Mary & Wm.	Nov	12	1778	21			
"	Joseph	Nov	10	1827	58	2		20
"	Cath wife of Jos.	Feb	4	1810	39	8		
Townsend	Thos S.	Jan	11	1834	62	3		28
Thurston	Abby wid. of Robt.	May	8	1844	in 71			
"	Eliza Ann	May	24	1830	in 28			
Uitendale	Paulus Moncy	Mar	27	1796	43			
Baron of	Bretteone of St. Croix							
Van Nostrand	Mary L. of John & Mary	Jan	27	1838	6	4		4
"	Nicholas L.	Ap	10	1836	17	2		
"	John	Oct	15	1832	41	6		
"	Mary Ludlum							
Van Brunt	Margaret w. of John	Feb	9	1828	62	7		28
"	Rutger	Mar	11	1789	24			
"	Jost.	Feb	8	1814	82	10		28
"	Eliz	Jan	3	1780	39			
"	John	Dec	18	1826	69			
"	Jos of George & Jane.	Mar	13	1837	2	—		4
"	Eliz.	Nov	13	1827	—	11		16
"	Sarah Levison of Tunis & Sally Maria	Oct	24	1829	2	8		—

Van Nostrand	Aaron	Jan	22	1822	in 84			
"	Sarah	Aug	23	1807	75	9		
"	Jos son of A. & Sarah	Ap	30	1792				
"	John A.	De	28	1828	in 63			
"	Rachel	De	26	1846	79	1	10	
"	Thomas s. of A. & Sarah	Sep	5	1795				
"	William							
"	Martha							
"	Elizabeth of Wm. & Martha	Aug	19	1832	in 21			
"	Chas. Edward	"	Feb	17	1832	3		
Van Nostrand	Ann of Wm. & Martha	Nov	29	1834	in 16			
Van Renssalaer	Cullen of John C. & Cornelia	Ap	12	1844		1	1	12
Van Cortland	Sarah Ogden of Philip & Cath.	Ap	18	1771		—	—	—
"	Richard Willing	Mar	16	1768		—	—	—
Vanderbilt	Jeremiah	May	1	1807	35	6	20	
Valentine	Elihu Baldwin of Sam & Mary	Ap	16	1845	7	6	21	
"	Mary w. of Jeremiah	Oct	14	1820	56	4	7	
"	Sarah of Oba & Phebe	May	17	1838	12	—	20	
"	Susan Ann of Oba. & Ruth	Feb	8	1821	1	8	1	
"	Mary of Thos & Sarah	Ap	27	1821	1	2	27	
"	Mary " "	July	17	1825	—	2	6	
"	Jeremiah " "	Aug	26	1834	1	8		
"	Oba.	May	28	1842	54	7		
Valentine	Ruth of Oba.	Mar	26	1823	31			
"	Wm Kissam of Oba. & Phebe	Feb	11	1837	3	6		
"	John H	Mar	11	1843	43			
"	Martha	Oct	18	1835	30			
"	Valentine Elizabeth, of John H. & Martha H.	Dec	29	1833	—	3		
Welling	John B. of Thos & Susana	Feb	7	1812	35			
"	Thos	July	6	1811	65			
"	Susana widow	Mar	20	1813	64			
"	Charles	Au	15	1821	in 84			
"	Helen	Sep	14	1787	in 54			
"	Ennis							
"	Anne	Ap	9	1772	in 25			

Welling, Samuel	Ag	3	1823	66	8		
" Elizabeth	Ap	29	1823	65	2		
" Mary	Mar	21	1843	64	1	9	
" Charles (oldest stone in the yard)				1736			
" Eliz. Ann V. Brunt dau. of John & Jane	Oct	8	1811	0	10	21	
" Elizabeth w. of Chas	Jan	3	1841	63			
" Edward of Jas & Eliz.	Mar	11	1833	—	—	8	
" Benj Tanner	Sep	4	1830	39	9	15	
" Hannah	Oct	12	1836	43	11		
Wood Capt Wm.	Jan	30	1796	44	7		
Warne Wm.	Sep	10	1798	52			
" Aletta	Oct	13	1795	52	10		
" Wm. son of Wm. & Aletta	Oct	1	1797	21	1	15	
Waters James	Sep	2	1803	36			
Ward Phebe of Col. Sam. & Phebe	Ap	22	1825	in 34			
Willett Cath. of Edw. & Aletta	Au	17	1746	12			
" Elbert	Au	19	1738	in 14			
" Jonah	May	25	1749	21			
" Edward	Dec	8	1794	93			
" Aletta	Oct	3	1780	76			
Whitehead Daniel Capt.	Jan	14	1792	41			
" Cath. Willett	Ap	4	1800	45			
Williamson John	June	3	1815	81	5	3	
Williamson Adriana Suydam	Sep	21	1828	84	11		
White Mary w of Robert of Ireland	Oct	7	1813	in 46			
Wilkes Harriet w of George & Dau. of Jas. G. King	Ju	17	1838	21			

Finished copying Aug. 18, 1885, 3 P. M.

H. O., Jr.

X

PEWHOLDERS AND COMMUNICANTS

Pewholders in Grace Church, Dec. 1, 1909.

Stewart, Charles J., 2 sittings.
Burtis, Mrs. Caroline W., 1 sitting.
Jackson, Miss Isabel H., 1 sitting.
Creed, Miss C. L., 1 sitting.
Hicks, Mrs. Helen L., whole pew.
Meynen, George K., whole pew.
Tator, Mrs. Sarah, half pew.
Brenton, B. J., whole pew.
Blondel, C., whole pew.
Hicks, Charles, half pew.
Smelt, Miss Louisa, half pew.
Oborne, Ernest A., whole pew.
Schoonmaker, Geo., whole pew.
Baker, W. C., whole pew.
Purchase, R., 1 sitting.
Jarvis, Mrs. William, 3 sittings.
Hagner, Misses, half pew.
Lockwood, C. A., half pew.
Waters, Misses M. and E., 2 sittings.
Robinson, Mrs. W. S., whole pew.
French, James B., whole pew.
Aymar, Miss C. O., whole pew.
Cogswell, Wm. S., whole pew.
Crane, Alden S., whole pew.
Stocking, Mrs. S. S., whole pew.
Betts, Mrs. E. H., whole pew.
James, Mrs. Julia F., 2 sittings.
Hassler, Miss Harriet E., 1 sitting.
Denton, John S., whole pew.

Belden, Mrs. C. A., half pew.
 Sayres, G. B., whole pew.
 Meynen, P. K., half pew.
 Crossman, F. G., half pew.
 Rapelye, M., 2 sittings.
 Napier, C. C., whole pew.
 Van Allen, Mrs. H. A., half pew.
 Payne, A. T., whole pew.
 Abbott, F. E., M. D., whole pew.
 Pell, W. H., 1 sitting.
 Hoffman, Charles, 1 sitting.
 Horan, Mrs. S., 1 sitting.
 Simonson, Smith M., whole pew.
 Cook, Mrs. Jennie, 1 sitting.
 Blanchard, Mrs. K. P., half pew.
 Lothian, James, half pew.
 Damon, G. W., whole pew.
 Smith, Mrs. M. F., whole pew.
 Napier, Miss S., 1 sitting.
 Bedell, Miss Ella, 1 sitting.
 Sullivan, Miss C., 1 sitting.
 Pette, M., 1 sitting.
 Waters, Misses, half pew.

NAMES OF COMMUNICANTS IN GRACE CH

Jamaica Sept. 1817 by Rev. G. H. Sayres

Daniel Kissam
 Mrs Do Kissam
 Jeremiah Valentine
 Mrs — Valentine
 Ruth Valentine
 John Hoogland
 Mrs Hoogland
 John Skidmore

Mrs Skidmore
Wynant Van Zandt
Mrs Van Zandt
Sarah Hewlett
Mrs Sarah Troup
Mrs Mary Codwise
Jeremiah Simison
Mrs Simison
Miss Mary Welling
—— Eliza Welling
Martha Welling
Miss Polhemus
Abiatha Rhodes
Mrs Rhodes
Miss Martha Hewlett
Miss Hannah Hewlett
Mrs Rowland
Timothy Nostrand
Mrs Nostrand
Miss Eliza Brown
Lewis E. A Eigenbrodt
Mrs Vandervoort
Lawrence Roe
Mrs Roe
Mrs Scriba
Hannah Wickam
Aaron Van Nostrand
John Van Nostrand
Catherine Smith
Elizabeth Brewer
Oliver Powell
Eliza Troup
Mrs Rufus King
Miss Susan Hicks
Wm Sale
Mrs Sale
Eliza M. Sayres
Robert Grant
Rebecca Aspinwall
Sarah Roe

Colored People

Thomas Bogart
James Hitchcock
Old Sarah
Silva Troup
Fanny
Gustav Ceasar

Mary Ann Valentine
Mrs James Valentine
Mary Ann Simison
Mr Smith
(brother of Fosters' Meadow)
Mrs Hays Bowie
Miss Brasher
Hamilton Codwise
Mrs. Sealy
Mrs Harvey
Mrs Theobauld
Mrs Halworth
Miss Lake, at Mr Denton's
Mrs Eigenbrodt
Daniel Cornwell
Mrs Cornwell
Miss Blackwell
Mrs Bowie
Mrs Heyler
Mrs Keer
Miss Brasher
Mrs Thatford
Mrs King
James Smith
Mrs James Smith
Evert Wenman
Mrs Wenman
Mr Kingsbury
Mrs Kingsbury
Mrs Brasher
Mrs Powell
Mrs Sinclair
Anna Codwise

Mrs A Dockerty
 Mrs Is. Stewart
 Mrs Clements
 Mr P. C. Pinckney
 Mrs Pinckney
 Wm Joel
 Miss Hetty Hicks
 Wm Duncan
 Mrs Hewlett Creed
 Mr Clements
 Wm Beckly
 Judah Smith colourd
 Mrs Widow Skidmore
 George Johnson
 Mrs McKee
 Johnathan Rowland
 Mrs Rowland
 Elizabeth Ann Clowes
 Hiram A Frederick
 Valentine Clowes
 John Van Nostrand
 (carpenter)
 Mrs John Van Nostrand
 Wm Swayzee
 Phebe M. Van Nostrand
 Catherine Van Nostrand
 (colord) sis of I Duarye
 Margaret Van Nostrand
 (colored)
 Dinah Van Nostrand (cold)
 Wm Halligan
 Ellen Van Nostrand (cold)
 Joseph Sealy Nov. 1827
 Mrs Rodman Feb. 1828
 Miss Nostrand, daughter of
 J. Nostrand, Dec. 25, 1828
 Helen Nostrand (cold) Do
 Benjamin Clement Do
 Mrs. Obh Valentine 1829
 Mrs Jane Rowland April 1829

Capt. Joseph Roe Sept. 1829

Mrs Roe ————

Mrs Vandebugh July 1829

James Denton, March 1830

NAMES OF COMMUNICANTS AS REPORTED FROM

1821-1870.

(N. B. The marks on the original of "decease" and "removed" often made with pencil are omitted.—H. O. L.)

Philip Noland
Mrs Miriam Oldfield
Sarah Wickham
Sarah Welling
Ellen Roe
Jane Codwise
Nancy Gracie
Miss Kettletas
Elviann Cunningham
Caroline Roe
Mary Frederick
Miss Ann Ward
Phebe Ward
Mrs Ross
Mrs London
Mrs Tibbits Theobauld
Mrs Deyson
Miss Deyson
Eliza Dawson
Aletta Vandervoort
Mrs McNeill
Sarah Lepner
Ann Thatford
Maria Gordon
Mrs Bacon
Mrs Titus
Mrs Dawson
James Valentine
Miss Rowland
Miss Lyde
Sarah Wickham

Mary Wickham
Mrs Strickland
Mrs Margaret Kissam
Mrs Ann Kissam
Lawrence Denton
Reported 1821/70
Rebecca Denton
Miss ——— Denton
Nancy Welling
Mrs Widow Hicks
Mrs Obedh Valentine
Miss Maria Hicks
Mrs Jackson
Miss Valentine
Elizabeth Valentine
Mrs Waters
Mr Smith, of Fosters Meadow
Mrs Smith wife
Mrs Smith mother
Susan Hoagland
Obh Valentine
Mrs Welling

Communicants of Grace Church, Dec. 1, 1909.

Allen, Miss Ella
Allen, Mrs. Gertrude
Allen, Miss.
Anderson, Miss Jeanette S.
Andreu, Mr. Frank B.
Andreu, Mrs. Isabel A.
Andreu, Miss Helen.
Andreu, Miss Florence C.
Andreu, Miss Isabelle W.
Arnold, Mrs. Emily .
Arnold, Miss Mabelle R.
Arnold, Miss Emily A.
Arnold, Mr. Wilford C.
Archer, Mrs. Jennie W.
Apgar, Arthur.
Apgar, Mr. Frederick T.

Apgar, Mrs. Frederick T.
Aymar, Miss Catherine O.
Aymar, Mr. Samuel E.
Aymar, Mrs. Samuel E.
Aymar, Mr. Harry C.
Baker, Mr. B. W.
Baker, Mrs. B. W.
Baker, Mrs. Eleanor.
Baker, Mrs. Helen Hill.
Baker, Miss Edna Napier.
Baker, Mr. Elmer.
Baker, Mr. Frederick Dunton.
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Baldwin, Mr. Clarence M.
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Batley, Mr. George.
Batley, Miss Adelaide.
Beecher, Mrs. Anna.
Beach, Miss Myrtle M.
Beardsley, Miss Ruth E.
Bedell, Miss Ella A.
Belden, Mrs. Harriet O.
Belden, Charles A., M. D.
Belden, Mrs. Lillian.
Belden, Miss Gladys E.
Bennett, Mr. Wesley H.
Bennett, Miss Eugenia.
Bennett, Mrs. Clara.
Bennett, Miss Hattie B.
Bennett, Marietta.
Bennett, Mr. George.
Bennett, Mrs. J. R.
Bennett, Mrs. Josephine.
Bennett, Miss Annie.

Bennett, Miss Edna.
Bennett, Mr. James.
Bennett, Miss Estelle.
Bessemer, Mrs. J. P.
Betts, Mrs. Emily H.
Birchnell, Mr. Richard.
Birchnell, Mrs. Caroline.
Birchnell, Mr. Joseph B.
Birchnell, Miss Constance M.
Birchnell, Mr. Richard T.
Birchnell, Miss Dorothy.
Birchnell, Miss Lizzie May.
Birchnell, Mr. James Gates.
Bissell, Mrs. Emma L.
Bissell, Jr., Mr. Charles H.
Bisbee, Mrs. Hattie L.
Bisbee, Miss Mabel W.
Bisbee, Miss Helen.
Bisbee, Mr. Herbert F.
Bisbee, Mr. Robert A.
Blanchard, Mrs. Kate A.
Bird, Mr. John.
Bird, Mrs. John.
Bird, Mr. Louis.
Bird, Miss Mary J.
Blondell, Mr. Charles.
Blondell, Mrs. Alice R.
Blondell, Mr. Wyman.
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Boyd, Miss Hester W.
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Brackett, Mr. Anthony.
Brackett, Mr. Robert White.
Bradlee, Miss M.
Brown, Mr. J. M.
Brown, Miss Alma M. J.
Brenton, Benjamin J.
Brenton, Mrs. Orvetta H.
Buckbee, Lewis C.
Buckbee, Mrs. Emma S.

Buck, Miss Helen D.
Buck, Miss Edith S.
Burtis, Mrs. Caroline W.
Burtis, Mrs.
Burtis, Miss Jean F.
Burtis, Mrs. Helen E.
Carman, Mr. Garry.
Carman, Mrs. Laura.
Carmichael, Mrs. Cornelia E.
Charles, Mr. James M.
Charles, Mrs. James M.
Chickering, Mrs. Edwin.
Christopher, Miss Ethel May.
Church, Mrs. H. S.
Clearwater, Mrs. M.
Clearwater, Miss Ruth.
Clements, Mrs.
Clements, Mr. Lance.
Clifton, Mr. Albert E.
Cogswell, Mr. William S.
Cogswell, Mrs. Henrietta.
Cogswell, Miss H. Virginia.
Cogswell, Miss Serena S.
Cogswell, Miss Pauline G.
Cogswell, Mr. Sterling C.
Cogswell, Mr. George E.
Cogswell, Mrs. Bertha H.
Comellas, Mrs. Martha G.
Concilius, Miss Josephine.
Concilius, Miss Irene.
Conkling, Mr. Elbert L.
Conkling, Mr. Edward L.
Conway, Miss Alice Amelia.
Cook, Mrs. Jenny.
Cooke, Mrs. George K.
Corser, Mr. Louis D.
Corser, Mrs. M. M.
Crane, Mr. Alden S.
Crane, Mrs. Cornelia T.
Crawford, Mrs. Mary Selma.

Creed, William.
Creed, Miss Charlotte.
Croucher, Daniel M.
Crossman, Mrs. Rosa M.
Crossman, Miss Helen L.
Crossman, Miss Elma G.
Crossman, Miss Julia M.
Crowley, Miss Isabel.
Curtis, Mrs.
Damon, Mrs. Emma Louise.
Damon, Miss Lulu Tremaine.
Damon, Mrs. Jennie.
Deam, Mr. Frank E.
Deam, Mrs. Annie R.
Denton, Mr. James.
Denton, Mr. John S.
Denton, Mrs. Ada C.
Denton, Mr. Frank D.
Detheridge, Miss Florence H.
Dewey, Miss Ella C.
DeWitte, Michael E.
Donahue, Mrs.
Donahue, Mr. Louis.
Donahue, Mr. William J.
Donahue, Miss Edna L.
Easton, Mr. Frank L.
Eger, Mrs.
Eger, Miss Lucille E.
Eger, Miss Helen.
Epler, Miss Alice.
Everett, Mrs. Josie B.
Everett, Mrs. William.
Fitzhugh, Mr. Arthur.
Fitzhugh, Mrs. Carolyn.
Fitzhugh, Mr. Edward.
Fitzhugh, Roger Sherman.
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French, Mrs. Flora Williams.
Gale, Miss E. Gertrude.

Gaskall, Mrs. Elizabeth.
Golder, Miss Sarah Elizabeth.
Goodman, Mrs. Jenny V.
Gildersleeve, Miss Lillian E.
Griffith, Mr. Frank J.
Griffith, Mrs. Henrietta.
Hagner, Miss Charlotte A.
Hagner, Miss Phebe.
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Haire, Mr. Maxwell W.
Haire, Mr. Cohardt W.
Haire, Mr. Douglas.
Hall, Mrs. John.
Hallock, Miss Mable C.
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Hart, Miss Jennie C.
Haynes, Mrs. Sarah A.
Haynes, Miss Jessie E.
Hennes, Mr. Joseph.
Hellers, Mr. George N.
Hellers, Mr. Charles P.
Hellers, Mr. John Pear.
Hellers, Mr. Leon Matthews.
Herr, Miss Margaret F.
Hewlett, Miss Mary.
Hexamer, Mr. Frederick G.
Hexamer, Mrs. Frederick G.
Hexamer, Mr. Harold T.
Hexamer, Mr. Edwin Graham
Hicks, Mrs. Helen L.
Hicks, Mrs. Minnie Thayer.
Higgins, Mr. John.
Higgins, Mrs. Florence C.
Hooper, Mrs. Beekman.
Hooper, Miss Hazel C.
Holt, Mr. Douglas.
Hubbell, Miss Eleanor.
Huscher, Mrs. E.
Huscher, Mr. Alexander.

Huscher, Mr. Robert C.
Huscher, Miss Augusta D.
Horan, Mr. Samuel J.
Horan, Mrs. Jane Harriette.
Hoffman, Mrs. Catharine.
Hoffman, Miss Hilda.
Hopkins, Mr. Frank E.
Hopkins, Mrs. Frank.
Hopkins, Miss Marion.
Hunt, Mrs. Annie S.
Humphrey, Mrs. O. D.
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Inman, Miss Eva J.
Jackson, Miss Isabel H.
Jackson, Miss Ethalinda.
James, Mrs. Laura.
James, Mr. Godfrey M.
Jameson, Mr. Charles.
Jameson, Mrs. Louisa.
Jarvis, Mr. William.
Jarvis, Mrs.
Jarvis, Miss Irma.
Jones, Mrs. George K.
Jones, Mrs. Richard O.
Jones, Mr. Isaac L.
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Kelley, Miss Ella May.
Kendall, Mrs. Harriett L.
King, Gladys.
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Ladd, Mrs. Harriet V. A.
Ladd, Miss J. Eirene.
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Liebler, Mr. Irving B.
Llewellyn, Mr. W. D.

Llewellyn, Mrs./Mary W.
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Lockwood, Mr. Everett A.
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Megale, Mr. Abram.
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Metzgar, Mr. Frederick.
Metzgar, Mrs. Frederick.
Metzgar, Mr. Frederick, Jr.
Metzgar, Mr. August.
Metzgar, Miss Pauline.
Metzgar, Mr. Paul Albert.
Metzgar, Mr. Arthur Jacob.
Meynen, George K., M. D.
Meynen, Mrs. Elizabeth E.
Meynen, Mr. Philip K.
Meynen, Mrs. Helen G.
Miller, Miss Josephine W.
Miller, Mrs. Eliza.
Mitchell, Mr. James.
Mitchell, Mrs. James.
Mitchell, Miss Eva J.
Mitchell, Mr. Abbott Augustus.
Mitchell, Mr. R. Bladgen.
Michel, Mrs. Ella.
Moran, Mr. Harry S.
Moran, Mrs.
Moran, Mrs. Edna.
Morris, Mrs. George.
Morris, Miss Anna Margaret.
Morris, Mr. George Wolcott.

Morton, Mr. Sherwin.
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Munson, Mrs. J. A.
Murray, Mrs. Margaret.
Murray, Miss Caroline A.
Murray, Mrs.
Murray, Miss Grace Irma.
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Napier, Miss Sarah C.
Napier, Mr. Charles C.
Napier, Mrs. Julia C.
Napier, Miss K. B.
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Needham, Miss Eva.
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Newcomb, Mrs. Candee M.
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Noble, Mrs. Annie.
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Pennell, Mr.
Peterson, Mrs. Mary Judson.
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Pett, Miss.
Pette, Michael A.
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Price, Mrs. H. E.
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Purchase, Mrs. C. C.
Purchase, Mr. Clarence.
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Reese, Mrs. Sophie D.
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Roland, Mr. Edwin D.
Roland, Mrs. Edwin D.
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Roupe, Miss.
Rowan, Mrs.
Rowan, Miss Lady S.
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Sandusky, Miss Viola.
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Seabald, Mr. Henry.
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Schoonmacher, Miss Mary C.
Searles, Mrs. Mary.
Smelt, Miss Louisa.
Simonson, Mr. Smith M.
Simonson, Mrs. Adelaide.
Simonson, Miss Augusta.
Simonson, Miss Sadie L.
Simonson, Miss Edna.
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Smith, Mr. Charles.
Smith, Mr. William.
Smith, Mrs. J. H.
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Stocking, Mrs. S. S.

Stehlin, Mrs. Emma.
Stehlin, Miss Gertrude.
Stehlin, Miss Margaret.
Stone, Miss.
Stewart, Mrs.
Stoutenberg, Mr. Gilbert.
Stoutenberg, Mrs.
Strerper, Mrs. Gertrude M.
Stuart, Miss A. M.
Sutphin, Mrs. H.
Sutphin, Miss Caroline.
Sutphin, Miss Marguerite.
Sullivan, Miss Celestine.
Tator, Mr. John P.
Tator, Mrs. J. P.
Taylor, Mr. Joseph B.
Taylor, Mrs. Mary Ellen.
Tatum, Mary E.
Thornbury, Mrs. W. T.
Toy, Miss Maude.
Tripple, Miss Laura.
Unwin, Mrs. Wm.
Valentine, Mrs.
Van Allen, Mrs. Henry A.
Van Vechten, Mr. Roger A.
Pryor.
Van Wycke, Mrs. Elmira Mills
Viegele, Mr. William K.
Viegele, Mr. William J.
Viegele, Miss Josephine J.
Viegele, Miss Kate.
Waters, Miss Mary Agnes.
Waters, Miss Elizabeth.
Waters, Miss Inez Catharine.
Ward, Miss J. Gertrude.
Webber, Mrs.
Wiltsie, Mrs. Martin B.
Wiltsie, Mr. James L.
Wiltsie, Mr. Dudley.
Wiltsie, Miss Alice Ethel.

Wilkinson, Mr. A. J.
Wilkinson, Mrs. Maria.
Westervelt, Miss Josephine A.
Wheeler, Mr. F. W.
Wheeler, Mrs. Frances C.
Wheeler, Miss Bessie.
Wheeler, Marjorie S.
DeWitte, Mr. Michael F.
Woolard, Miss Harriet J.
White, Mr. Barclay.
White, Mr. Theodore Randolph.
White, Mrs. Jennie G.
Williams, Mrs. Annie Gertrude
Wilson, Miss Sue.
Webster, Miss Martha E.

INDEX

See also alphabetical list of communicants on pages 389 to 400
not included in this Index.

INDEX

- Abbott, F. E., M. D., 384.
 Aber, Jno., 282.
 Abrahams, Deborah, 317.
 Abrams, Charles and Phebe E., 333.
 Abril, Hannah, Richard and Sarah, 270.
 Adaline, Eliza, 336.
 Adams, Mary, 293.
 Adams, John, 121.
 Alburtus, James, 284.
 Alden, Elizabeth, 89, 253.
 Alden, John, 89.
 Alexander, James, 336.
 Allen, Andrew, 318.
 Allen, Clarissa, 305, 341.
 Allen, Elena, 305, 341.
 Allen, Hester and Zachariah, 279.
 Allen, James, 305, 341.
 Allen, Maria, 321.
 Allen, Priscilla, 282.
 Allen, Wm., 335.
 Alleman, M., 136.
 Alonzo, Herbert, 336.
 Alsop, Abigail, 298, 301.
 Alsop, Deborah, 278.
 Alsop, Elizabeth, 283, 301, 324.
 Alsop, Thomas, 298, 339.
 Alsop, Richard, 298.
 Altar Guild, 202, 204, 207, 222, 250.
 Amberman, Miss, 100.
 Anderson, Aletta, 296, 338.
 Anderson, Clara, 296, 338.
 Anderson, Esther, 296, 338.
 Anderson, Isaac, 296, 338.
 Anderson, Jeremiah, 296, 338.
 Anderson, John, 296, 338.
 Anderson, Joseph, 296, 338.
 Anderson, Mary, Elizabeth, Jonathan and William, 296.
 Andrsen, Mr., 170.
 Anderson, Sarah, 296, 338.
 Andreu, F. D., 183.
 Andreu, Miss Florence and Frances, 205.
 Andreu, Mrs. Frank B., 204, 233, 244.
 Andros, Major, 27, 29.
 Ann, Thomas, 296.
 Anne, Queen, 37, 45.
 Archdeaconry of Queens, 244.
 Areson, Hannah, 285.
 Armstrong, James, 304.
 Arnold, Mary, 280.
 Arnold, Elizabeth, 270.
 Ashby, James, 182.
 Aspinwall, Elizabeth Scott, 318.
 Aspinwall, Gilbert, 327.
 Aspinwall, John, 299, 341.
 Aspinwall, Mary and William, 299.
 Aspinwall, Mr., 94.
 Aspinwall, Rebecca, 302, 385.
 Aspinwall, Sarah, 302.
 Austin, Mary P., 317.
 Austin, Mary Ann, 316.
 Austin, Nathaniel, 364.
 Aymar, Miss C. O., 183, 211, 383.
 Aymar, Miss Jenny, 143.
 Aymar, Miss Kate, 233, 244.
 Aymar, Samuel S., 151, 193, 195, 244.
 Bacon, Mrs., 388.
 Badgely, Phebe, 281.
 Bailey, James S., 318.

- Baker, Byron W., 267.
 Baker, Clarence D., 215.
 Baker, Elizabeth, 299, 340.
 Baker, Fred., 234.
 Baker, George, 299, 340.
 Baker, Hannah, 299.
 Baker, John and Mary, 340.
 Baker, Miss Louise, 214.
 Baker, Miss Edna N., 205.
 Baker, Mrs. Wm. C., 211, 233, 244.
 Baker, W. C., 383.
 Baldwin, Rachel, 284.
 Ball, Peter, 293.
 Ballard, Mrs. Wm. J., 210, 233.
 Banks, Sarah, 371.
 Bannister, Jno., 277, 285.
 Bannister, Mary and Eliza, 277.
 Banyan, George, 263.
 Barckley, Anthony, 303.
 Barclay, Mr. Rev., 88.
 Barden, Eliza, 304.
 Bardin, Edwin, 340, 357.
 Barker, Abigail E., Lydia and Gilbert, 337.
 Barker, Charles H., 334.
 Barkley, Henry, 309.
 Barnard, Ensign, 356.
 Barnet, Susanna, 275.
 Barnet, William, 275, 283.
 Barrol, Clemence, 372.
 Barry, Edmund D., 115.
 Bartlett, Anna Marsh, 319.
 Barton, Abigail, 273, 274.
 Barton, Jno. and Elizabeth, 271.
 Barton, Joseph, 273, 274, 282.
 Barton, Lewis, 274.
 Barton, Mary and Jno., 273.
 Barton, Rachel and Thomas, 273.
 Bartow, Basil J., 304.
 Bartow, Elizabeth, 270, 271.
 Bartow, Hannah, Amy, Sarah and Frances, 271.
 Bartow, Jno., 270, 271.
 Bartow, Mary, 270.
 Bartow, Rev. John, 38, 50, 37, 53, 231.
 Batten, Sarah Eliza, 310.
 Battersby, James, 287.
 Bay, Sarah, 293.
 Bayless, Samuel and Benjamin, 271.
 Bayley, William, 291.
 Baylis, Daniel, 362.
 Baylis, Thomas, 363, 368.
 Badel, Henry, 303.
 Beadel, Joseph Woodred, 309.
 Beard, Margaret, 336.
 Beard, Shirley, 215.
 Beaver Pond, 84.
 Beckly, William, 323, 387.
 Beckwith, Charles, 319.
 Bedell, George, 334.
 Bedell, Miss Ella, 244, 384.
 Bedford, Catherine, 275, 279, 287.
 Bedford, Jno., 275, 279, 284, 287.
 Bedford, Mary, 275.
 Beech, Rev. Dr., 110.
 Beekman, Ann Payne, Sarah and Gerald, 296.
 Beekman, Col., 71.
 Beekman, Garrett, 302.
 Begaw, Isaac, 298, 299.
 Begaw, John, 298, 339.
 Begaw, Nelly, 299, 341.
 Begaw, Susannah, 298, 299, 340.
 Behr, Caroline, 337.
 Bell, John, 357.
 Bell, Mrs. Adele, 182.
 Belden, Mrs. C. A., 153, 212, 211, 213, 214, 233, 384.
 Belden, Rev. Charles, 183, 184, 221, 230.
 Belden, Mrs., 160.
 Bellerd, Wm., 359, 365.
 Bennet, Edward T., 215.

- Bennet, Isaac, 318, 360.
 Bennet, John H., 371.
 Bennett, Isaac, 359.
 Bennett, Ann, 317.
 Benton, Mary, 338.
 Beresford, Francis, 336.
 Berg, Mr., 221.
 Bergan, Elizabeth, Isaac, Mary,
 Rebecca and Susanna, 307.
 Began, Sarah, 301.
 Bergen, Abraham, 362.
 Bergen, Ann, 363.
 Bergen, Derick, 353, 361.
 Bergen, Elizabeth, 342.
 Bergen, Jacob, 357, 362, 369.
 Berger, John, 292, 355, 360.
 Bergen, Luke, 354, 362, 366.
 Bergen, Tunis, 354, 362.
 Berian, Rebecca, 303.
 Beriyan, Abraham, 303.
 Berkeley, Bishop, 35.
 Bernard, Augustus, Johannes,
 Daniel and Elizabeth, 268.
 Bernhardt, Mrs. Feodor, 213.
 Berriam, Abraham and Jane,
 292.
 Berrian, Mary, 342.
 Berry, Samuel W., 155.
 Berton, Ann, Mary and Peter,
 296.
 Bessemer, Mr., 152.
 Bessemer, Mrs., 154.
 Betts, Agnes, 297, 339.
 Betts, Ann, 291, 292, 294, 300.
 Betts Family, 174.
 Betts, Catherine, 296, 338, 372.
 Betts, Elizabeth, 280.
 Betts, Emelia, 324.
 Betts, Mrs. Emily H., 183, 383.
 Betts, Jno., 272, 372.
 Betts, Justice William, 198.
 Betts, Mary, 269, 272, 273, 287,
 372, 308.
 Betts, Mrs. Beverley, 204, 225,
 233.
 Betts, Nathaniel, 308, 343, 357.
 Betts, Rev. Beverly R., 156, 198.
 Betts, Richard, 198, 257, 259,
 269, 273, 278, 286, 287, 350,
 352, 372.
 Betts, Richard, Jr., 86, 174, 180.
 Betts, Sarah, 295, 358.
 Betts, Susannah, 292, 298, 301,
 303, 340.
 Betts, Thomas, 259, 273, 285,
 370.
 Betts, William, 182, 307, 343,
 357, 364.
 Beveridge, Archdeacon, 48.
 Bi-Centenry Celebration, 228,
 231.
 Billup, Thomas, 302.
 Billup, Mary Lawrence, 308.
 Billup, Frances, 310.
 Birchell, Phebe, 295.
 Birdsall, Nathan, 283.
 Bisbee, Mrs. H., 223.
 Bissell, Charles E., 233.
 Black Camp at Hempstead, 212.
 Blackwal, Jacob, 278.
 Blackwel, Jacob, Mary and
 Sarah, 270.
 Blackwell, Miss, 386.
 Blackwell, Sarah, 285.
 Blagg, Edward, 271, 287.
 Blagg, Johanna, 271, 287.
 Blanchard, Mrs. A. J., 225, 233.
 Blanchard, Mrs. Kate P., 211,
 244, 384.
 Blank, Elizabeth, 292.
 Blondel, Charles, 183, 193, 244,
 383.
 Blondel, Mrs. Charles, 225, 233,
 244.
 Bloodgood, Mary, 286.
 Bloome, Jane, 319.
 Bloomer, Rev. Joshua, 95, 101,
 585.

- Mr. Bloomer's death, 103, 109.
 Board of Associates, 196.
 Bogardus, Antony, 371.
 Bogle, William, 356.
 Bonney, James, 301.
 Bottome, George, Mary, Phyllis
 and Wilmot, 172.
 Bottome, Mrs. Margaret, 105.
 Bottome, Rev. Francis, 165.
 Bottome, Rev. William M., 165,
 166.
 Box, Keziah, 318.
 Boyd, Rev. Melville, 160.
 Bond, Sarah, 304.
 Bogert, Cornelius T., 181.
 Boning, George, 339.
 Bonney, Elizabeth and George,
 297.
 Bonney, James, 293, 297.
 Boroughs, Lydia, 324.
 Bouchica, Blakeney, Catherine,
 Christopher, John, Thomas and
 William, 298.
 Bouchica, Christopher, John,
 Thomas and William, 340.
 Bouton, Nathan, 293.
 Bowe, Mrs., 181.
 Bowne, Eliza, 318.
 Bowic, Mrs. Hays, 386.
 Boyd, James, 294.
 Boyd, John L., 294.
 Boyd, Miss Hester, 184, 205,
 209, 211, 244.
 Boys' Club of Grace Church,
 206, 245.
 Bracht, Edwin C., 215.
 Bradford, Gov., 14.
 Bradlee, Ann, 371.
 Braint, Thomas, 257, 259.
 Brashier, Elizabeth, 323.
 Brasher, Mrs., 181, 386.
 Brasher, Miss, 386.
 Brass, Catherine, 275, 285.
 Bray, Dr. Thomas, 35, 38, 40,
 41.
 Breck, Mrs. Anna Duer, 184.
 Bremner, John, 361, 365.
 Brenton, B. J., 183, 185, 193,
 200, 202, 383.
 Brenton, J. J. and Sons, 182.
 Brenton, Miss Elizabeth, 203,
 207, 244.
 Brenton, Mr., 124, 126, 251,
 252, 176.
 Brenton, Mrs. B. J., 202, 225,
 233, 244.
 Brenton, Rev. Cranston, 202.
 Brewer, Elizabeth, 323, 385.
 Brewer, Mrs., 181.
 Bridge, Mrs. Elizabeth, 62.
 Bridges, Timothy, 86, 180.
 Brierly, George, 234.
 Bright, Hon. John, 166.
 Brimmer, John, 351.
 Brinkerhoff, Hendrick, 137,
 182.
 Brinkerhoff, Isaac, 368.
 Brinkerhoof, Richard, 363.
 Briney, Mary, 335.
 Bristow, Edward, 292.
 Brooks, James, 181.
 Brooks, Mr., 176.
 Brooks, Phillip, 281.
 Brooks, Rockliffe H., 205, 206.
 Brooks, Sarah, 319, 371.
 Brooks, Wm. and Daniel, 371.
 Brown, Catherine, 274, 275.
 Brown, Charity, 274, 276, 287.
 Brown, Dudley, 364.
 Brown, Elizabeth, 314.
 Brown, Eliza Maria, 125.
 Brown, Eliza Mary Ann, 372.
 Brown, George, 292.
 Brown, Hester, 275, 276.
 Brown, James L., 372.
 Brown, John, 281, 311, 327, 335.
 Brown, Josiah, 327, 361, 363,
 364, 368.
 Brown, Miss Eliza, 385.

- Brown, Polly, 361.
 Brown, Thomas, 274, 275, 276, 284, 287.
 Brown, Widow, 322.
 Browne, J., Jr., 213, 241.
 Browne, J., 213.
 Browne, Miss Gertrude B., 214.
 Brownjohn, Frank, 369.
 Brownjohn, Maria Ann, 298, 340.
 Brownjohn, Samuel, 298, 324.
 Brownjohn, Thomas, 341.
 Brundige, James, 292.
 Brush, Rev. W. P., 160.
 Brush, Eve, 371.
 Bryan, Archdeacon, 229, 244.
 Bryan, Rev. Henry P., 230.
 Buckbee, Abigail, 342.
 Buckbee, Benjamin, 301, 306, 342.
 Buckbee, Hannah, 303, 306, 342.
 Buckbee, L. C., 244.
 Buckbee, Nancy, 306.
 Buckbee, Sarah, 306, 342.
 Buckley, Mrs. Nora King, 186.
 Bugbee, Sandford, 371.
 Burdett, Edward, 320.
 Burger, John, Miriam and Phebe, 296.
 Burger, Phebe, 339.
 Burgess, Bishop, 216, 231, 244.
 Burgess, Mary, 281.
 Burgess, Rev. Dr., 230.
 Burgess, Rt. Rev. Frederick W. D. D., 225, 228, 230.
 Burling, Elizabeth, 308.
 Burling, Sarah Ann, 319.
 Burling, Elizabeth, 343.
 Burling, George, 291.
 Burling, Joseph, 351.
 Burning of Grace Church, 179.
 Burroughs, Anna, 302.
 Burroughs, Lydia, 301, 309.
 Burrows, Benjamin, 298, 340.
 Burrows, Deborah, 270, 268, 287.
 Burrows, Freeloze, 268, 269.
 Burrows, Jno., 268, 269.
 Burrows, Joel, 268, 270, 287.
 Burrows, Joseph and Lydia, 268.
 Burrows, Jud, 318.
 Burrows, Mary, 268.
 Burrows, Stephen, 269.
 Burrows, Thomas, 270, 287.
 Burrough, Mrs. Mary Whitehead, 57.
 Burtis, Caroline, 383.
 Burtis, C. W., 183.
 Burtis, Lucy, 333.
 Burtock, Abigail, 293.
 Burtis, C. E., 151, 185.
 Butler, Mr., 170.
 Byenne, Emma M., 334.
 Cady, Mr., 221.
 Caldwell, Joseph, 303.
 Callison, Elizabeth, 372.
 Camagne, Augustus, 319.
 Camp, Miss Phebe, 115.
 Cufield, M., 176.
 Crey, Miss Alice, 213, 214.
 Carl, John, 284.
 Carman, Ann Eliza, 317, 325.
 Carman, Hannah, 281.
 Carman, Washington Joseph, 317.
 Carman, Samuel, 366.
 Carmichael, Rev. Wm. M., 124.
 Carpenter, Ann, 297, 339.
 Carpenter, Benjamin, 325, 357, 358, 359, 362.
 Carpenter, David, 368.
 Carpenter, Hannah, 295.
 Carpenter, Increase, 363, 364.
 Carpenter, Jacob, 351, 363, 364, 367, 371.
 Carpenter, James, 322.
 Carpenter, John, 358.
 Carpenter, Joshua, 351.
 Carpenter, Mary, 303, 321.

- Carpenter, Mr., 176, 176.
 Carr, Jno., 284.
 Carr, Rachel, 292.
 Carr, Vashte, 293.
 Carter, Caroline, 373.
 Carter, William Henry, 316.
 Cavalry Division Hospital, 214.
 Cebra, Ann, 369.
 Cebra, Catherine, 360.
 Cebra, Nancy, 306, 354.
 Chadwick, Miss Alma, 214.
 Chamberlain, Mr. John, 44.
 Chambers, John, 73.
 Channing, Elizabeth, 339.
 Chapin, Miss Leila, 214.
 Chapman, David, 294.
 Charitable Assn. of Grace Church, 154.
 Charles, Hannah and William, 287.
 Chickering, Mrs., 233.
 Choir Leadership, 202.
 Creighton, James, 356.
 Christine, Mary, 285.
 Church of All Saints, 199.
 Church, Mrs. H., 244.
 Church, John B., 317.
 Church of the Messiah, 206.
 Church, Mrs. Lillian Ladd, 210.
 Church, Oliver Alden, 253.
 Church, Rev. F. H., 230.
 Church Charity Foundation, 224.
 Churchill, Edward, 281.
 Churchyard Endowment Fund, 185, 186.
 Cisco, Phebe, 334.
 Clark, Andrew, 86.
 Clark, Catherine, 373.
 Clark, Rev. Charles G., 231.
 Clark, 339, 297.
 Clark, Hannah, 297.
 Clark, Heman, 297.
 Clark, Mr., 176.
 Clarke, Addison, 296, 338.
 Clarke, Andrew, 180.
 Clarke, Hannah, 296.
 Clarke, Heyman, 292.
 Clarke, Heman, 296.
 Clerkson, David M., 292.
 Clay, Atlanta, 282.
 Clement, Benjamin, 387.
 Clement, Margaret, 271, 273.
 Clement, Mary, 273.
 Clement, Misses, 135.
 Clay, Mary.
 Clement, James, 271.
 Clement, John, 271, 273.
 Clement, Rebekah, 291.
 Clement, Sarah, 285.
 Clements, Mr. and Mrs., 387.
 Clemens, Iday, 270.
 Clemens, Jno., 270, 271.
 Clemens, Nathan, 270.
 Clemens, Margaret, 270, 271.
 Clemens, Sarah, 270.
 Clijtendaele, Paulus Moulire, 174.
 Clout, Ann, 296, 338.
 Clout, Cathrine, 296.
 Clowes, Alette, 284.
 Clowes, Catherine, 268, 270, 271, 273, 286, 373.
 Clowes, Elizabeth A., 387.
 Clowes, Geradus, 273, 275.
 Clowes, Jno., 275.
 Clowes, Joseph, 271, 373.
 Clowes, Millicent, 285.
 Clowes, Peter, 268.
 Clowes, Mary, 273.
 Clowes, Samuel, 86, 176, 180, 268, 270, 271, 273, 286.
 Clowes, Sarah, 273, 275.
 Clowes, Timothy, 115, 291.
 Clowes, Valentine, 387.
 Coane, John M., 222.
 Cockell, John, 352.
 Cockifa, Jane, 280.
 Codwise, Anna, 315, 386.

- Codwise, Alexander, 314, 323, 372.
 Codwise, George, 182, 327, 369, 370.
 Codwise, Mrs. Catherine H., 245.
 Codwise, Hamilton, 386.
 Codwise, Jane, 388.
 Codwise, John B., 181, 319.
 Codwise, Mary, 181, 385.
 Codwise, Mr., 114.
 Codwise, Theodore Octavius, 315.
 Coe, John.
 Coe, Nehemiah, 352, 353, 369.
 Coes, Samuel, 333.
 Cogswell, Alma Sterling, 184.
 Cogswell, Francis J., 183, 184, 185, 222.
 Cogswell, George, 164, 216, 233.
 Cogswell, H. V., 206.
 Cogswell, Miss Pauline, 209, 244.
 Cogswell, Theodore J., 164.
 Cogswell, Theodore J., 201.
 Cogswell, Miss Virginia, 183, 184, 203, 244.
 Cogswell, William, 164, 251, 383.
 Cogswell, William J., 137, 189.
 Cogswell, William S., 164, 182, 184, 193, 222, 229, 233.
 Cogswell, Mrs. W. S., 183, 225, 233.
 Coit, John, 367.
 Colden, Cadwallader, 257, 263.
 Colden, David, 350.
 Coler, William, 367.
 Coles, Abraham, 364.
 Coles, William, 333.
 Coles, Martha Ann, 333.
 Coles, Phebe E., 333.
 Colgan, Fleming, 87, 360.
 Colgan, John, 87.
 Colgan, Judith, 87.
 Colgan, Mary, 85, 363.
 Colgan, Rev. Thomas, 56, 76, 86, 180, 184, 193, 245, 297, 339.
 Colgan's, Rev. Win. death, 87.
 Collins, Abraham, 285.
 Columbia University, 198.
 Colyer, Abraham, 351.
 Colyer, Mary, 359.
 Combs, Elizabeth, 273.
 Combs, Gersia, 324.
 Combs, Gilbert, 350.
 Combs, John, 273.
 Combs, Keziah, 359.
 Combs, Mary, 273.
 Combs, Phebe, 273, 372.
 Combs, Richard, 73.
 Combs, Richard, 273.
 Combs, Solomon, 273.
 Comellas, Miss, 209, 244.
 Comes, Charity & Richard, 274, 277.
 Comes, John, 372.
 Comes, Mary, 274.
 Comes, Sarah, 291.
 Comes, Thomas, 277.
 Comts, John, 257, 259.
 Condale, Thomas, 282.
 Consecration service, 228.
 Conklin, Jacob, 370. —
 Contait, Elizabeth, 372.
 Contoit, Francis Henry, 321.
 Cook, Mrs. Jennie, 45, 384.
 Cook, Rev. Jere., 230.
 Cook, Rev. Thomas, 201, 202.
 Cooke, Miss Annie K., 203.
 Coon, Elizabeth, 292.
 Cooper, William, 370.
 Corbine, Jabez, 294.
 Cornbury, Gov., 39, 50, 52, 54, 68, 71, 71, 73.
 Corneille, Rev. Samuel J., 129.
 Cornell, Adelaide, 319.
 Cornell, Ann, 306, 342.
 Cornell, Rev. A. M., 142.
 Cornell, Benjamin, 320.

- Cornell, Gloriana, 279.
 Cornell, Hewlett, 328.
 Cornell, Isaac, 321.
 Cornell, Jno., 279, 280, 283, 291, 353.
 Cornell, Mary, 294.
 Cornell, Margaret, 292.
 Cornell, Marsi, 269.
 Cornell, Richard, 269, 280, 318.
 Cornell, Samuel, 269, 352.
 Cornell, Thomas, 280, 286, 291, 297.
 Cornell, Whitehead, 370.
 Cornhill, Elizabeth, 278.
 Cornwall, Jane E., 322.
 Cornwell, Croes, 133.
 Cornwell, Daniel, 129, 372, 386.
 Cornwell, Mrs. Harriet, 182.
 Cornwell, Miss Harriet W., 216, 217.
 Cornwell, John, 372.
 Cornwell, Phebe M., 333.
 Cornwell, Samuel, 334.
 Cortelyou, James, 114, 323, 372.
 Cortelyou, Aaron, 370, 372.
 Cortelyou, Peter, 328, 372.
 Cortelyou, Sarah L., 372.
 Cortelyou, Susan, 372.
 Cosby, Gov., 78, 80.
 Cosine, Jacob, 319.
 Cossart, Edward, 319.
 Cotter, James, 294.
 Counsley, John, 292.
 Courtney, Bishop, 120.
 Cowes, Gilbert, 257.
 Cox, Caroline, 320.
 Cox, Dean, 229, 230.
 Cox, Edward, 279.
 Cox, Phebe, 279.
 Cox, Rev. Samuel, 230.
 Cox, Thomas, 215.
 Caft, Daniel, 317.
 Caft, Gilbert, 321.
 Crane, Alden, 383.
 Crane, Rev. Elias W., 132, 247.
 Crane, Harriet Seabury, 176, 182, 222.
 Crane, John M., 152, 169, 176, 183, 193, 228, 243, 250.
 Creed, Wm., 143, 279, 285, 287, 322, 366, 367.
 Creed, Augustus, 372.
 Creed, Benjamin, 352, 353, 361.
 Creed, Miss C. L., 383.
 Creed, Charlotte, 299, 307, 327.
 Creed, Cornelius, 295.
 Creed, Corsicana, 364.
 Creed, Elizabeth, 283, 307, 342.
 Creed, Eliza, 319.
 Creed, Gilbert, 368, 371.
 Creed, Hewlett, 299, 307, 310, 360, 362, 363, 364, 368.
 Creed, Mrs. Hewlett, 387.
 Creed, Jem, 279.
 Creed, Jane, 299, 341.
 Creed, Mary, 278, 279.
 Creed, Richard, 369, 370.
 Creed, Sarah, 309.
 Creighton, James, 293, 357, 362.
 Crews, David, 215.
 Crommeline, Charles, 350, 366.
 Crommeline, Henry, 321.
 Crommelin, Robert, 295, 303, 329, 359.
 Crook, Aug., Wm. and Mary, 268.
 Crossman, F. G., 176, 384.
 Crovegers, Tryntie, 20.
 Croxon, Francis, 279.
 Culver, George, 310.
 Cummings, Ann, 317.
 Cummins, Jno., 276.
 Cummins, Thomas, 276.
 Cunningham, Elviann, 388.
 Curtis, Benjamin, 182.
 Cutler, Dr., 39.
 Cutting, Mr., 101.
 Cuyler, Henry, 64.

- Dalton, Elizabeth, 304, 341.
 Danion, Miss, 233.
 Damon, Mr. G. W., 384.
 Damon, Mrs. Frederick, 233.
 Damon, Mrs. George C., 184.
 Damon, Mrs. George W., 183.
 Daniel, Benjamin, 341.
 Daniel, John, 292.
 Dacee, Elizabeth, 280.
 Dashwood, Ann, 297, 339.
 Dashwood, Francis, 294.
 Davenport, Rev. G. W., 230.
 Davids, Rebecca, 284.
 Davies, James, 276.
 Davis, J. Bancroft, 185.
 Davis, Mrs. J. Bancroft, 143, 186.
 Davis, Mrs. Alice, 186.
 Davis, Thomas, 215.
 Dawson, Elizabeth, 297, 373, 388.
 Dawson, Gilbert, 297, 339.
 Dawson, Henry, 297.
 Dawson, Jane, 373.
 Dawson, John, 363.
 Dawson, Miss, 181.
 Dawson, Mrs., 388.
 Dawson, William, 293.
 Dayton, Jacob, 280.
 Deakin, John, 292.
 Dean, Abigail, Abraham, Benjamin, Catherine, Cuzziah, Jno., Mary, Patience, Phebe, Rachel and Stephen, 272.
 Dean, Deborah, 269, 272.
 Dean, Elizabeth, 269.
 Dean, Hannah, 272, 287.
 Dean, Jacob, 271, 287, 351.
 Dean, John, 73.
 Dean, Joseph, 269, 272, 278, 282.
 Dean, Samuel, 272, 281, 287.
 Dean, Sarah, 272, 282.
 Deane, William, 291.
 Debtor's Prison, 20.
 Degruske, Robert, 314.
 DeNeiland, Lucretia, 373.
 Delafield, Dr. F., 185.
 Delancy, Balthus, Esther and Stephen, 297.
 De Mill, Abraham, 373.
 De Mott, Ann, 320.
 Denio, Abraham, Mary and Nathaniel, 297.
 Denman, Mary, 281.
 Denton, Amos, 351, 369.
 Denton, Catherine, 281.
 Denton, Daniel, Hannah and Jno., 273.
 Denton, Frank D., 183, 233.
 Denton, George, 183.
 Denton, James L., 183, 222, 367, 373, 388.
 Denton, John L., 182, 183, 193, 373, 383.
 Denton, Lawrence, 129, 181, 373, 389.
 Denton, Martha, 322.
 Denton, Mrs. John L., 169, 225, 233.
 Denton, Nathaniel, 351, 361, 364.
 Denton, Phebe, 321.
 Denton, Rebecca, 373, 389.
 Denton, Robert, 73, 124, 353.
 Denton, Samuel, 366.
 Denton, Sarah, 318.
 Denton, Solomon, 282.
 Denton, Timothy, 358.
 Denton, Thomas, 360.
 Depeyster, Ann, 303, 364.
 (See also Peyster.)
 Depeyster, Eve, 314, 363, 373.
 Depeyster, Catherine, 373.
 De Peyster, James, 341, 353, 373.
 Depeyster, Joseph Reade and Margaret, 292.
 Depeyster, Mary, 295.

- Depeyster, Miss Sarah, 111.
 Depeyster, Sarah, 393.
 Derbyshier, Daniel, 294.
 Derickson, Charity, 284.
 Derickson, Mary and Walbrough, 285.
 De Stille, Nicasiu, 20.
 Detheridge, Miss Florence, 211, 225.
 Detheridge, Mrs. F. E., 213, 214, 225, 228.
 Devine, Mary, 293.
 Devoise, James, 310.
 Dewint, Mary Margaret, 318.
 Deyson, Miss, 388.
 Deyson, Mrs., 388.
 Dickson, Captain William, 174, 373.
 Digby, Admiral, 294.
 Kirby, Mrs., 214.
 Directory of Grace Parish, 207.
 Disbrow, Henry, 292.
 Dissenters, 67, 68, 69, 72, 83, 88.
 Dissenting Meeting House, 48.
 Ditmas, John, 369.
 Ditmas, Abraham, 359.
 Ditmas, John, 360, 366.
 Ditmus, Abraham, 351, 303.
 Ditmus, Catherine, 296.
 Ditmus, Daw, 356.
 Ditmus, Dowd, 296, 338.
 Ditmus, Douwe, 296, 338.
 Dizart, Mary, 279.
 Dizer, Jno., 286.
 Doak, Mary, 292.
 Doane, Bishop William, 129.
 Doane, George Washington, 129.
 Dobbs, Elizabeth and Mary, 296.
 Dobbs, Jarvis, 292, 296.
 Dobbs, Mary, 338.
 Dockerty, Mrs. A., 387.
 Dodge, William, 304.
 Donations to Grace Church, 178.
 Donghan, John Carlton, 294.
 Dorland, Garrett, 358.
 Doughty, Abigail and Elizabeth, 294.
 Doughty, Benjamin, 283.
 Doughty, Charles, Charity and Mary, 279.
 Doughty, Deborah, 291.
 Doughty, Jane, 321.
 Doughty, John, 354.
 Doughty, Harriet, 303.
 Doughty, Rev. Francis, 17.
 Doughty, Thomas, 285.
 Downing, Deborah, 319.
 Downing, W., 234.
 Doxy, Sarah, 319.
 Drake, Benjamin, 295.
 Dickert, Ernest, 215.
 Dudley, Col., 43, 45, 46.
 Dudley, John, 300, 360, 364, 373.
 Dudley, Mary, 373.
 Dudley, William, 354.
 Duers, 194.
 Duer, Miss Amy H., Miss Sarah Grace, Mrs. Anna V. R., and Denning, 186.
 Duer, Col. William, 198.
 Duffell, Richard, 373.
 Dunbar, Eliza and Mary, 373.
 Dunbar, Joseph, 366.
 Duncan, Thomas, 296, 338.
 Duncan, William, 387.
 Dungan, Gov., 28.
 Dunham, Asa, 234.
 Dunham, Ray, 233.
 Dunnalson, James, 270, 279.
 Dunnalson, Mary, 270.
 Dunn, Alexander, 306, 342.
 Dunn, Carey, 361, 365.
 Dunn, Deborah, 301, 306.
 Dunn, John, 295, 301, 306, 364, 369.
 Dunn, Kendel, 306, 342.
 Dunn, Mr., 114.
 Dunnbarr, John, 292, 297.

- Dunbar, Aletta, 296.
 Dunbar, Elizabeth, 296, 338.
 Dunbar, George, 352, 355.
 Dunbar, John, 296, 339, 354.
 Dunbar, Joseph, 350, 351, 357.
 Durling, Elizabeth, 303.
 Durling, Garritt and John, 292.
 Durham, Thomas, 291, 293, 304.
 Durye, Jacob, 357.
 Durye, John, 367, 368.
 Durye, Ruleif, 351.
 Duryea, Cornelius H., 182.
 Duryea, Jacob, 350.
 Duryea, Anna, 306.
 Duryee, Roloef, 306, 342.
 Dusenburie, Hannah, 280.
 Dutch Colonial Period, 13, 16.
 Dutch Consistory, 27.
 Dusenbury, Henry, 278.
 Dutch, Reformed Church, 27.
 Duval, Miss Susanna, 150.
 Dyson, Mrs., 181.
 Edwards, Joshua, 280.
 Edwards, Mrs. Starr, 100.
 Edwards, Mrs. C., 160.
 Edgar, Mrs. Alice Bayard, 186.
 Edget, Elizabeth, 283.
 Eigenbrodt, Rev. Lewis E. A.,
 176, 181, 323, 385.
 Eigenbrodt, Mrs., 386.
 Eigenbrodt, Patrick Henry, 374.
 Eigenbrodt, Sarah, 374.
 Eigenbrodt, Rev. Samuel R.,
 112, 119, 120, 122.
 Eigenbrodt, Rev. William Ernst,
 170.
 Eldred, Catalina, 307.
 Eldred, Eldred, 308, 343.
 Eldert, Harriet, 316.
 Eldert, Henry, 311.
 Eldert, Isaac, 321.
 Eldert, John, 340.
 Eldred, Maria, 307, 342.
 Eldred, Samuel, 307.
 Eldert, Mr., 114.
 Eldert, Abraham, Caroline, H.
 W., Harriet, Henrietta and
 Susan, 373.
 Eldert, Sarah, 374.
 Eldert, Samuel, 373, 367.
 Ellsworth, Mrs. Elizabeth V. R.,
 186.
 Ely, Ann, 182.
 Ely, Joseph and Sarah, 296, 338.
 Ennes, John, 350.
 Evans, Rev. Evan, 52.
 Evans, Rev. W. P., 230, 233.
 Ennis, Wm., 365.
 Evans, John, 303.
 Evans, Richard, Thomas, Harry
 and Stephen, 268.
 Everet, Abraham, 277, 281.
 Everett, Bathsheba, 277.
 Everet, Benjamin, 352, 366,
 367.
 Everet, Daniel, 363, 365.
 Everett, James, 277.
 Everet, John, 363.
 Everet, Nehemiah, 367.
 Everet, Nicholas, 360, 363, 364,
 365.
 Everet, Richard, 280.
 Everet, Sarah, 277.
 Everett, Thomas, 277.
 Everet, Wright, 277.
 Everitt, Mrs. W. E., 212, 213,
 214.
 Evers, John, 295.
 Evers, Susanna, 306.
 Fairchild, Balthers, 339.
 Fairchild, Peter, 339.
 Fairchild, Elizabeth, 297.
 Fairchild, Peter, 297.
 Fairchild, Thomas, 292, 299, 302.
 Fall, Dr., 41.
 Farrington, Nancy, 304.
 Farmer, John, 285.
 Farrington, Letitia, 294.

- Farrington, Matthew, 292.
 Featherby, Jno., 284.
 Femern, Chris, 215.
 Ferris, James, 318.
 Ferris, N. Kimberley, 202.
 Fidler, George, 215.
 Field, Augustine, 294.
 Field, Dudley, 137.
 Field, Elizabeth, 295, 320.
 Field, Francis, 340.
 Field, Frederick, 304.
 Field, Hannah, 340.
 Field, Joseph, 353.
 Field, Richard, Sarah and Stephen, 340.
 Fish, Ambrose, 365.
 Fish, Ann, 301, 339.
 Fish, Elizabeth, 272, 291, 293, 301.
 Fish, Jno., 272, 281.
 Fish, Nathaniel, 339.
 Fish, Sally, 306, 341.
 Fish, Sarah, 272, 374.
 Fish, Samuel, 78.
 Fleank, Lank, 370.
 Fletcher, Gov., 30, 30, 69.
 Fleury, Mrs. Jane, 184.
 Flewhellin, Catherine, 281.
 Flower, James, 280.
 Flower, John, 318.
 Flynn, Mrs. T. J., 213.
 Folliot, George, 354.
 Forbes, Mrs., 181.
 Forsseeil, John, 40.
 Fosdick, Fanny, 321.
 Fosdick, Mrs. Lewis L., 212, 213.
 Foster, James, 362, 370.
 Foster, Jno., 280.
 Foster, Sarah, 318.
 Fowler, Abigail, 292, 303.
 Fowler, Rev. Andrew, 115.
 Fowler, Ann, 293.
 Fowler, Basheba, 292.
 Fowler, Benjamin, 280.
 Fowler, Cornelius, 320.
 Fowler, Jane, 308, 343.
 Fowler, Julian, 293.
 Fowler, Mary, 269, 278, 308, 343.
 Fowler, Martha, 319.
 Fowler, Oliver, 292.
 Fowler, Sarah, 293.
 Fowler, Stephen, 319.
 Fowler, Rebecca, 281.
 Fowler, William, 269, 287.
 Frances, Adalard, 371.
 Francis, Francis and Elizabeth, 269.
 Francis, James and Nicholas W., 333.
 Francis, Jaspar, 269.
 Frederick, Charity, 334.
 Frederick, John, 336, 337.
 Frederick, Hiram A., 387.
 Frederick, Mary, 388.
 Frederick, Susan E., 334.
 Freeman, Maria, 314.
 Freeman, Robert, 86, 180.
 French, James, 383.
 French, J. B., 240.
 French, Mrs. J. B., 244.
 French, Joseph, 353.
 French, Mary, 292.
 Frost, Sarah, 281.
 Furman, Aaron, Abraham, George and William, 275.
 Furman, Alice, 270.
 Furman, Mary, 281.
 Furman, Martha, 278.
 Furman, Susanna, 285.
 Gale, Ann, 291.
 Gale, Miss Gertrude, 209, 213, 214.
 Gale, Miss Mary R., 167.
 Gale, Mr., 152.
 Gale, Mrs. Adelia, 182.
 Gambrill, B. F., 215.

- Ganong, James Jervice, Joanna and Thomas, 296.
 Ganong, Jeremiah and Martha, 270.
 Gardiner, Elizabeth, 280.
 Gardiner, Mr. Clement E., 101.
 Gardiner, Mrs. Clement E., 242.
 Garrason, Arianthe, 280.
 Garreson, Jane, 287.
 Garret, Hannah, 270.
 Garrett, Joshua, 293.
 Garrettsen, Jno., 286.
 Gates, Horatio, 343.
 Gatore, John, 355.
 Gatler, John, 354.
 Gedney, Deborah, 294.
 Gedney, Elizabeth and Martha, 293.
 Gemego, 18, 26.
 George, John G., 320.
 Gifts to the Church, 178.
 Gilbert, Rev. George, 125.
 Gildersleeve, Ann, 317.
 Gildersleeve, Sarah, 321.
 Giles, Mr., 91.
 Gilleen, Catherine, 322.
 Gilston, Miss Elizabeth, 182.
 Gleane, Wm., 357.
 Gleen, John, 358.
 Glenn, Ann, 268.
 Glenn, Thomas, 278.
 Glover, Rev. Herbert J., 231.
 Gold, Cecelia, 306, 342.
 Goldin, Catherine and Matthew, 272.
 Goldin, Eliza, 285.
 Goldin, Ephraim, 272, 273, 281.
 Goldin, Jno., 271, 272, 281.
 Goldin, Mary, 273.
 Goldin, Percival, 272.
 Goldin, Sarah, 271, 272.
 Goodin, Catherine. Jno. and Mary, 273.
 Goodman, Eliza, 320.
 Goodman, Miss Pauline, 214.
 Goodwin, Jno., 284.
 Goodwin, Judith, 302.
 Goodwin, Samuel, 295.
 Gordon's, Mr., untimely death, 47, 37.
 Gordon, Maria, 388.
 Gordon, Rev. Patrick, 40, 47.
 Gosline, Patience, 291.
 Gosling, John, 295.
 Gould, Miss, 183.
 Grace Chapter, 208.
 Grace Church, 111.
 Grace Church Chimes, 206, 207, 214, 218.
 Grace Church, Rebuilding of, 181.
 Grace Churchyard, 172, 199.
 Grace Circle of the Kings Daughters, 169.
 Grace Parish Social Guild, 206.
 Greenwich Bay, 18.
 Gracie, Marian, 320.
 Gracie, Mrs. William R., 135.
 Gracie, Nancie, 181, 388.
 Gracy, Daniel, 364, 366.
 Graham, James, 72.
 Grant, Robert, 385.
 Grassett, Augustus, 285.
 Grawi, Mary, 334.
 Green, Ann, 321.
 Green, Richard, 275.
 Greenoak, David Titus, 305.
 Greenoak, Deborah, 305, 341.
 Greenoak, Edward, 279, 304, 305, 341.
 Greenoak, Elizabeth, 304, 309, 341.
 Greenoak, John, 279, 291.
 Greenoak, Mary, 279, 285.
 Greenoak, Nathaniel, 304, 305, 341.
 Greenoak, Richard, 305.
 Greenoak, Samuel, 181.

- Greenoak, Sarah, 303, 341.
 Grego, Elizabeth, Mary, Marsi
 and Richard, 268.
 Gregson, Samuel, 297, 339.
 Greswold, Abigail, 374.
 Greswold, Thomas, 374.
 Griffen, Rev. F. S. 231.
 Griffin, Susanna, 283.
 Griffin, Keziah, 185.
 Griffith, John, 294.
 Grigg, John, 302.
 Grigsby, Sarah, 335.
 Griswold, Thomas, 365.
 Grover, Rev. George C., 231.
 Guild, Grace Church Charit-
 able, 224.
 Guion, Lewis, 291.
 Gurley, John, 322.
 Gymnasium, 219.
 Habersham, Miss, 323.
 Hadlock, Elizabeth, 269, 280,
 286.
 Hadlock, Miriam, 283.
 Hagerman, Elbert, 291.
 Hagner, Alexander, 151, 153,
 182.
 Hagner, Henry L., 132.
 Hagner, Miss Phebe, 136, 307,
 224, 233.
 Hagner, Misses, 383.
 Haight, Lester, 234.
 Haight, Moses, 282.
 Haight, Thomas, 308, 343.
 Hall, Mary, 293.
 Hallet, Benjamin, 304, 341.
 Hallet, Grace, 278.
 Hallet, Hannah and Jemima,
 292.
 Hallet, Harriet, 321.
 Hallet, Jno., 285.
 Hallet, Joseph, 270, 285, 305,
 307.
 Hallet, Lydia, 270, 307, 342.
 Hallet, Mary, 270, 304, 305, 307.
 Hallet, Moses and William,
 270.
 Hallet, Rebecca, 305, 307.
 Hallet, Richard, 305.
 Hallet, Sarah, 303.
 Hallet, Stephen, 305, 307.
 Hallet, Bridget, Jacob, Jno.,
 Nathaniel, Sarah, Small
 and Thomas, 276.
 Hallett, Daniel, 292.
 Hallett, David, 293.
 Hallett, Elizabeth, 281.
 Hallett, George, 282.
 Hallett, James, 276, 339, 298.
 Hallett, Joseph, 276, 279.
 Hallett, Juda, 295.
 Hallett, Lydia, 276, 293.
 Hallett, Margaret, 322.
 Hallett, Martha, 276, 281.
 Hallett, Mary, 278, 279, 285,
 341.
 Hallett, Moses and Richard,
 279.
 Hallett, Rebekah, 298.
 Hallett, Samuel, 276, 342.
 Hallett, Stephen, 294, 298.
 Hallett, William, 269, 287.
 Halligan, Wm., 387.
 Halsey, Benjamin Roe, 317.
 Halworth, Mrs., 386.
 Ham, Miss Eva, 214.
 Hammel, Wm. and Henry, 343.
 Hammell, Catharine, 301.
 Hammell, Rev. William, 109,
 300, 307.
 Hammersly, Lucretia, 303.
 Hammersley, Sarah, 87, 295.
 Hannahs, Thomas, 308, 343.
 Hanson, Catherine, 280.
 Hardy, Ann, 295.
 Hardy, Mrs. Elizabeth G., 186.
 Hardy, Sir Charles, 88.
 Hare, Elizabeth, 282.
 Hare, Martha, 304, 341.

- Hare, Samuel, 304, 341.
 Hardie, W. Allen, 320.
 Harries, William, 281.
 Harris, Dr. H. S., 214.
 Harris, Hannah and Mary, 272.
 Harris, Mrs. Charles H., 213.
 Harris, Rev. Mr. William, 115.
 Harris, Samuel, 335.
 Harris, Walter, 272, 281.
 Harrison, Richard, 294.
 Harrison, William, 82, 129.
 Hart, Rev. Seth, 115.
 Hartig, Mrs. Franz, 213.
 Hartshorn, Richard, 303.
 Hartshorn, William, 280, 304.
 Harvey, Mrs., 181, 386.
 Harvey, Elizabeth, 335.
 Hassler, Harriet, 383.
 Haviland, David, 292, 296.
 Haviland, Eugenia and Mary, 296.
 Haviland, Eugunrea, 339.
 Hayt, Monson, 303.
 Hazalton, William, 284.
 Hazard, Catherine, 308.
 Hazard, Elizabeth, 287, 302.
 Hazard, James, 268, 271, 281, 287.
 Hazard, Jonathan and Rebecca, 268.
 Hazard, Pamela, 293.
 Hazard, William, 271.
 Hazzard, Catherine, 305, 341, 343.
 Hazzard, Morris, 305.
 Heathcote, Caleb, Elizabeth and Martha, 273.
 Heathcote, Col., 37, 39, 54, 58, 61, 72, 74, 81.
 Heathcote, Martha, 177.
 Hedger, Jane, 280.
 Hedger, Sarah, 281.
 Hegeman, Joseph, Jr., 73.
 Heigham, Rev. W. H., 231, 243.
 Hempstead, 18.
 Henderson, Abigail, 160, 374.
 Henderson, Charles C., 234.
 Hendron, William, 215.
 Hendrickson, Abraham and Samuel, 369.
 Hendrickson, Addra and Urias, 327.
 Hendrickson, Aletta Anne, 321.
 Hendrickson, Bernardus and Henry, 368.
 Hendrickson, Charity, 295.
 Hendrickson, Elias, 371.
 Hendrickson, Foster, 185.
 Hendrickson, Ida, 374.
 Hendrickson, Joseph, 317.
 Hendrickson, Mr., 114.
 Hendrickson, Uriah, 367, 368, 370, 371, 374.
 Henry, Alexander, 233.
 Henry, Charles, 337.
 Henry, James, 339, 342.
 Hepburn, J. N., 215.
 Heptonstal, Antie, 282.
 Heptonstal, Jno., 286.
 Herriman, James, 360.
 Herring, Agness, 284.
 Herny, James, 296, 339.
 Herny, Phillip and Susanna, 296.
 Hersfield, Isaac, 328.
 Hersfield, Richard, 332.
 Hewlet, Gilbert V., 320.
 Hewlet, Jane, 303.
 Hewlett, Devine, 182.
 Hewlett, Frances, 317.
 Hewlett, Hannah, 385.
 Hewlett, Harvey D., 322.
 Hewlett, Isaac, 305, 341.
 Hewlett, Jane, 125.
 Hewlett, John, 326, 366.
 Hewlett, Lewis and Oliver, 320.
 Hewlett, Martha, 182, 385.

- Hewlett, Mr., 114.
 Hewlett, Rhoda, 305.
 Hewlett, Samuel and Townsend, 315.
 Hewlett, Sarah, 334, 340, 385.
 Heyler, Mrs., 386.
 Hicks, Abigail and William, 279.
 Hicks, Ann Louisa, 325.
 Hicks, Charity, 280.
 Hicks, Charles and Helen, 383.
 Hicks, Charlotte, 341.
 Hicks, Elizabeth, 314, 374.
 Hicks, Elinor, 274, 279.
 Hicks, Hetty, 387.
 Hicks, Jane, 374.
 Hicks, John, 270, 274, 279, 295, 306.
 Hicks, Maria, 310, 389.
 Hicks, Mary, 282, 374.
 Hicks, Mr., 114.
 Hicks, Mrs. Helen L., 181, 183.
 Hicks, Mrs. George A., 233.
 Hicks, Patience Susanna, 306, 342.
 Hicks, Robert, 270.
 Hicks, Sarah, 291, 306, 327, 374.
 Hicks, Smith, 181, 374.
 Hicks, Stephen 284, 303, 310, 328, 364, 368, 370, 374.
 Hicks, Susannah, 342, 385.
 Hicks, Thomas, 274, 308, 343.
 Hicks, Zelia C. and Major George A., 159.
 Higbie, Mr., 176.
 Higby, John B., 321.
 Higby, Nathaniel, 351.
 Higby, Edward, Joseph and Mary.
 Higgins, Mrs. John, 211, 244.
 Higgins, Stephen, 339.
 Hill, Paul, 284.
 Hilton, John, 350.
 Hilton, William, 284.
 Hinchman, Anne, 314, 356.
 Hinchman, Benjamin, 364, 370.
 Hinchman, Catherine, 314.
 Hinckman Eliza, 306.
 Hinckman, John, 305, 362, 363.
 Hinchman, Miriam, 374.
 Hinckman, Mary, 305, 310.
 Hinchman, Rachel, 318.
 Hinchman, Robert, 353.
 Hinchman, Sarah, 366.
 Hinchman, Thomas, 352.
 Hinchman, William, 305, 341.
 Hinckman, Anne, 297, 352.
 Hinckman, Eleanor, 308, 343.
 Hinckman, Eliza, 342.
 Hinckman, James, 284.
 Hinckman, John, 353, 358.
 Hinckman, Mary, 297.
 Hinckman, Nehemiah, 365, 366, 370.
 Hinckman, Sarah, 326.
 Hobart, Bishop, 113, 115, 116, 119, 120, 129.
 Hobart, John Henry, 113, 116.
 Hobbs, Rev. J. H., 231.
 Hobbs, Robert, 285.
 Hodger, Jemima, Susanna and William, 273.
 Hoefer, Arthur, 215.
 Hoffman, Adrian, 335.
 Hoffman, Charles, 384.
 Hoffman, Mrs., 244.
 Holcomb, Jeremiah, 293.
 Holden, Archdeacon, 229, 230.
 Holden, Rev. William, 231.
 Hollall, Eve, 334.
 Holland, Susan, 318.
 Holmes, Bert, 233.
 Holmes, Abbey, 320.
 Holroyd, Elizabeth, 298, 340.
 Holroyd, John and Margaret, 298.
 Holroyd, Margaret, 298.
 Holt, Douglas, 234.

- Homans, Rev. Rockland T., 231, 250.
 Homans, Rev. Mr., 203.
 Honeyman, Rev. James, 51, 37, 52.
 Honeywell, Elizabeth Ann, 304.
 Hoagland, Cornelia, 323, 374.
 Hooglandt, Elizabeth, 291, 316.
 Hoogland, John, 129, 181, 384.
 Hoagland, Susan, 389.
 Hook, Augustus, 334.
 Hooper, Thomas, 282.
 Hopkins, Frank E., 167, 202, 229, 234.
 Hopper, Samuel, 295.
 Horan, Mrs. Jane H., 184.
 Horan, Mrs. S., 384.
 Horn, Thomas, 338.
 Hornett, Mary, 282.
 Horsfield, Catherine, 374.
 Horshfield, Israel, 283.
 Horshfield, Joseph, 351.
 Horton, James, 293.
 Horton, Simon, 88.
 Hosack, Alexander and Gloriana, 394.
 Houghton, Rev. George, 198.
 Houlroyd, Charles, 298, 339.
 Houlroyd, John, 279, 298.
 Houlroyd, Margaret, 297, 298.
 Houlroyd, Mary, 297, 339.
 Howel, Mary, 271.
 Howel, Robert, 257.
 Howel, Thomas, 281.
 Howell, Dinah, 269, 271, 287.
 Howell, Mary, 287.
 Howell, Robert, 86, 180.
 Howell, Samuel, 269.
 Howell, Thomas, 269, 271, 283, 287.
 Hoyt, Jesse, 322.
 Hoyt, Mary Colgan, Johanna Smith, 87, 184.
 Hoyt, Mr., 176.
 Hubbard, Rev. John, 31, 51, 51, 73.
 Hudson, Henry, 13.
 Hugans, Rachel, 269.
 Hughes, Anne Elizabeth, 337.
 Hughs, Jane and Thomas, 286.
 Hugins, Rachel, 280.
 Hulet, Lewis, 278.
 Hull, Dr., 173.
 Huls, Mary, 282.
 Hume, Ann and Elihu, 297.
 Hunt, Hannah, 292.
 Hunt, Hugh, 215.
 Hunt, Mary, 294.
 Hunt, Charles M. and Mrs. Annie S., 183.
 Hunt, Robert and Thomas, 295.
 Hunter, Gov., 72, 74, 176.
 Hunter, Henry, John and William, 374.
 Huntting, Phebe S., 335.
 Husher, Francis and Eliza, 335.
 Huske, Rev. Kirkland, 199, 230.
 Hustead, Elizabeth, Jabez and Mary, 296.
 Hustead, Elizabeth, 338.
 Huston, Charles, 215.
 Huston, James, 352, 355.
 Huston, James, 351.
 Hutchins, John, 257, 306, 324.
 Hutchinson, Thomas, 337.
 Hyatt, Rachel, 295.
 Hyatt, Sarah, 295, 298, 340.
 Hyatt, Thomas, 298, 340.
 Hyler, Mrs., 181.
 Ichenbrock, Mr., 176.
 Inglis, Rev. Charles, 95, 98.
 Ingoldesby, Col. Lieut. Gov., 71.
 Innes, Rev. Alex, 53.
 Ireland, John, 115.
 Jackson, Isabel, 244.
 Jackson, John, William and Eliz., 269.

- Jackson, Mr., 176.
 Jackson, Ethalinda, 205.
 Jackson, Mrs. Job, 181, 182.
 Jackson, Mrs. S. E., 250.
 Jackson, Mrs., 389.
 Jacobs, Grace, 284.
 Jamaica Club, 241.
 Jamaica Church Controversy, 67.
 James, Hannah, 294.
 James, Julia, 383.
 James, Major, 352.
 James, Martin, 375.
 James, Mary, 285.
 James, Percy, 234.
 James, Thomas, 292.
 James, William, 341.
 Jarvis, Mrs. Wm., 383.
 Jeffry, William, 335.
 Jerman, Margaret, 284.
 Jervis, James, 338.
 Jessup, Elizabeth, 374.
 Joel, William, 387.
 Johnson, Charles, 320.
 Johnson, Cornelia, 294.
 Johnson, Dr., 134, 201, 245.
 Johnson, Edward, 215.
 Johnson, Elizabeth, Mary, Samuel and William, 374.
 Johnson, George, 387.
 Johnson, Henry M., 193.
 Johnson, Rev. John Barent, 126.
 Jackson, Isabel, 383.
 Johnson, M. G., 151.
 Johnson, Masson, 366, 368.
 Johnson, Mrs. H. A., 183.
 Johnson, Mrs. Mary E., 131.
 Johnson, Mrs. M. G., 182.
 Johnson, Mrs. Susan, 185.
 Johnson, Susannah, 319.
 Johnson, Theodore, 183, 222.
 Johnson, Rev. William Lupton, 123, 128, 176, 183, 222.
 Johnson, Wm. Martin, 360.
 Johnson, Miss Virginia, 141.
 Joley, Jno., 285.
 Jones, Catherine, 284.
 Jones, Charles, 215.
 Jones, Edward, 275, 276, 277, 283.
 Jones, Helecha, 340.
 Jones, Isaac, 327, 369.
 Jones, John, 296, 338, 369.
 Jones, John T., 181.
 Jones, Jonathan, 328, 369.
 Jones, Rev. J. Clarence, 231.
 Jones, Mary and Margaret, 268.
 Jones, Nicholas, 296, 338, 350, 356, 366.
 Jones, Sarah, 275, 276, 327.
 Jones, Samuel, 277.
 Jones, Thomas, 275.
 Jones, Walter, 268.
 Jones, Wm., 321.
 Jordan, Stanley, 212.
 Joy, Elizabeth and Richard, 274.
 Judkin, Francis, 282.
 Keer, Mrs., 386.
 Keith, George, 40, 43, 45, 46, 37, 53, 54.
 Kelly, Elizabeth, 299, 305.
 Kelly, Thomas, 294, 299, 305.
 Kemps, Eliza, Joanna and John, 375.
 Kenney, Nathaniel, 305.
 Ketcham, Theophilus, 278.
 Keteltas, Clarissa, 366.
 Keteltas, John, 368, 388.
 Kieft, Governor, 16.
 Kimball, Catherine, 278.
 Kimber, Rev. Joshua.
 Kimber, Rev. Robert B., 231.
 King, Archibald and Alsop, 375.
 King, Charles, 152, 186.
 King, Mrs. Charles, 143, 186.

- King, Miss Cornelia, 85, 152, 182, 195, 185, 204, 237.
 King, Caroline, 185.
 King, Elizabeth, 186, 374.
 King, Ellen, 186, 375.
 King, Frederick and Henry, 375.
 King, Mrs. Isabella C., 186.
 King, James (Junior), 323.
 King, James Gore, 185.
 King, Mrs. James Gore, 186.
 King, Gov. John A., 85, 124, 126, 133, 134, 137, 140, 143, 165, 182, 185, 186, 189, 222, 237.
 King, John A., Death of, 143.
 King, John A., Jr., 182.
 King Manor Park, 85.
 King, Mary C., 183.
 King, Mary Colden, 152, 222.
 King, Mary, 328, 199, 200, 374.
 King, Rufus, 323, 374.
 King, Mary Rhinelander, 160, 183, 199, 222, 223.
 King, Hon. Rufus, 85, 111, 119, 120, 121, 122, 122, 181, 199, 370, 385.
 King, Mrs. Sarah Rogers, 182.
 King, Daughters of the, 208, 209, 223, 240.
 Kingsberry, Martha, 182.
 Kingsbury, Mr., 386.
 Kinkman, Elizabeth, Obadiah and Thomas, 279.
 Kinley, Adam, Benj., Eliz., Joseph and Martha, 275.
 Kippin, Walter, 281.
 Kirby, Charles M., 183.
 Kissam, Mrs. Ann, 182, 389.
 Kissam, B. T., 181.
 Kissam, Benjamin, 181, 317, 319, 327.
 Kissam, Catherine, 297, 339.
 Kissam, Daniel, 297, 305, 326, 358, 361, 366, 370, 375, 384.
 Kissam, Elizabeth, 295.
 Kissam, Dr. George H., 182.
 Kissam, Joseph, 285.
 Kissam, Mrs. Margaret, 389.
 Kissam, Mary, 297, 305, 341, 375.
 Kissam, Mr., 114, 176.
 Kissam, Peggy, 182, 317, 319.
 Kissam, Phebe, 322.
 Kissam, Tredwell, 368.
 Kneeland, Henry, 181.
 Knights of Temperance, 219.
 Knipschild, Henry, 293.
 Knoechel, Louis, 336.
 Koph, Frank, 216.
 Kowe, Elizabeth, 292.
 La Combe, Clara, 318.
 Ladd, H. Abbott, 253.
 Ladd, Miss Eirene, 183, 203, 206, 233, 244, 253.
 Ladd, Gabriella M., 253.
 Ladd, Harriett Vaughan Abbott, 253.
 Ladd, Rev. H. O., 183, 193, 212, 230, 251, 267.
 Ladd, Mrs. H. O., 225.
 Ladd, Lillian Ladd Church, 253.
 Ladd, Maynard, M. D., 253.
 Ladd, Vernon Abbott, 253.
 Ladies' Missionary Society, 207.
 Laffan, Margaret, 293.
 Lake, James R. and Eliz., 125.
 Lallman, George, 334.
 Lamberson, Corsicana, 366.
 Lamberson, David, 350, 357, 367, 368, 371.
 Lamberson, Eliza, 375.
 Lamberson, Sarah, 375.
 Lambert, Nicholas, 280.
 Lamphear, Mrs., 160.
 Langdon, Jane, 283.
 Langdon, Joseph, 281.

- Lanman, Benjamin and Sarah, 375.
 Lapman, Mrs. Kittie E., 214.
 Lashford, Elizabeth, 282.
 Latham, Margaret, 165.
 Latham, Priscilla, 283.
 Lating, Sarah, 327.
 Lattin, Horionter, 291.
 Latting, Garritt, 291, 350.
 Lawrence, Adam, 257, 273, 272, 275 282.
 Lawrence, Ann, 292.
 Lawrence, Benjamin, 295, 320.
 Lawrence, David, 293, 308, 343.
 Lawrence, Deborah, 273, 276, 279.
 Lawrence Eliza, 277.
 Laurence, Elizabeth, 286, 304.
 Lawrence, Gilbert, 275.
 Lawrence, James, 359.
 Lawrence, Jane, 321.
 Lawrence, Malancthon, 305.
 Lawrence, Maria, 305, 341.
 Lawrence, Mary, 293, 343, 294, 302.
 Lawrence, Mary Elizabeth, 321.
 Lawrence, Nathaniel, 276, 277.
 Lawrence, Patience, 301.
 Lawrence, Richard, 295, 298, 339, 341.
 Lawrence, Robert, 293.
 Lawrence, Sarah, 273, 305, 341.
 Lawrence, Susanna, 277.
 Lawrence, Susannah, 276.
 Lawrence, William, 343.
 Leach, Sarah, 307.
 Leach, Obadiah, 307, 359, 318, 342.
 Leak, Sarah Anne, 333.
 Leavenworth, Miss, 244.
 Le Branthwaite, Abraham, 318.
 Lefferts, Isaac, 363, 373.
 Lec, Christian, 285.
 Lee, Mrs. Hortense Campbell, 184.
 Leister, Margaret, 292.
 Lent, Anna, 303.
 Leonard, Bishop, 199.
 Leonard, Charity, 276.
 Leonard, James, 276, 283.
 Leonard, Mary, 276, 375.
 Leonard, Thomas, 356.
 Lepner, Sarah, 388.
 Leslie, George, 375.
 Lester, Maria Lester, 334.
 Lewis, Abigail, 282.
 Lewis, Ann, 308, 343.
 Lewis, Catherine, 271.
 Lewis, Eloisa, 298, 339.
 Lewis, Elizabeth, 297, 298, 306.
 Lewis, Francis, 271, 297, 298, 306.
 Lewis, James T., 182.
 Lewis, Jephtha, 269, 271.
 Lewis, Horatio Gates, 308.
 Lewis, Katherine, 269.
 Lewis, Nathaniel, 307, 324, 343.
 Lewis, Sarah, 269.
 Lewis, Mrs. T. W., 213.
 Lewis, Thomas, 282.
 Littlejohn, Bishop, 149, 197, 218, 225, 226, 227.
 Livingston, Beloyal, 296.
 Livingston Phillip, 296.
 Livingston, Robert, 38, 53.
 Linville, Roy, 215.
 Llewellyn, W. D., 183, 184, 194, 233.
 Llewellyn, William D., 184.
 Llewellyn, Mrs. W. D., 183.
 Llewellyn, Mrs. Mary Wilcockson, 184.
 Lloyd, Henry Rebecca and Wm., 276.
 Lockwood, C. A., 383.
 Lodge, J. Augustus, 154, 183, 185.
 Lonthman, Thomas, 257, 259.
 London, Mrs., 388.

- Long Island Democrat, 201.
 Losey, Daniel, 321.
 Losee, Jno., 282.
 Lot, Charity, 293.
 Lot, Johannis, 368.
 Lothian, James, 384.
 Lothian, Mrs., 233, 244.
 Lott, Abraham, 370.
 Lott, Francis, 160.
 Lovatt, Mr., 183.
 Lovelace, Gov., 26, 71.
 Lowistoth, Margaret, 304.
 Loweree, Margaret, 320.
 Loweree, Isaac, Martha, Richard, Samuel and William, 342.
 Lowree, Richard, 306.
 Lowree, William, 291, 306.
 Luckey, Miss, 214.
 Ludlow, Arabella, 296, 297.
 Ludlow, Daniel, 297.
 Ludlow, Elizabeth, 302.
 Ludlow, Gabriel, 298.
 Ludlow, Daniel, 296.
 Ludlow, Frances, 294, 297.
 Ludlow, Mary, 294.
 Ludlum, Mary, 318.
 Ludlum, Nathaniel, 363, 366, 367, 370.
 Ludlum, Daniel, 359, 362, 364.
 Ludlum, Wm., 362, 369.
 Ludlow, Gabriel, 340.
 Ludlum, John, 365, 370.
 Luff, Gabriel, 86, 180.
 Lyde, Miss, 388.
 Lyde, Mr., 181.
 Lyell, Rev. Dr., 116.
 Lyon, Miss C. C., 183.
 McClean, Margaret, 294.
 McClintock, Mrs. F. F., 214.
 McCollum, Phebe, 292.
 McCormick, Mrs. Elizabeth Thurman, 242.
 McCormick, Mrs. Richard C., 184.
 McCormick, Richard, 184, 242.
 McDaud, Charles, 295.
 McDonald, John, James and Sophia, 297.
 McDonald, Miss Margaret, 165.
 MacDonald, Mrs., 202.
 McDuffy, Rev. H. S., 240.
 McErny, David, Jane and William, 277.
 McEvers, Catherine, 294.
 McEvers, Charles, 351, 353, 357.
 McFarland, Miss Elizabeth, 250.
 McFarland, Mary, 185.
 McGee, James, 317.
 McGuffey, Rev. Edward M., 230, 231.
 McKay, William, 181.
 McKee, Mrs., 387.
 McKenzie, 37.
 McKinley, William, death of, 225.
 McKinley, President, letters of, 214.
 McKrell, James, 300, 328.
 McKrell, Martha, 309, 343.
 McKrell, Millar, 300.
 McKrell, William, 303.
 McKee, Peter, 291.
 McKee, William, 323.
 McMullin, Rev. G. Wharton, 223, 230, 233.
 McNeil, Major Charles, 181, 323, 362.
 McNiel, Oliver, 314.
 McNiel, Thomas Pelham, 315, 316.
 McNeile, George Benjamin and Robert, 309.
 McNeill, Mrs., 388.
 McNeill (Neil), 327, 369.
 McNeill, Robert, 325.
 McNeill, Sarah, 326.

- McNish, Geo., 71, 73, 76, 77.
 McVicker, John, 292.
 Mackintosh, Phineas, 283.
 Mackarel, Daniel, 315.
 Mackrell, James, 326, 363, 365, 366, 369, 370, 375.
 Mackeral, John Smith, 310.
 Mackrell, Leticia and Millicent, 375.
 Mackrell, Mr., 114.
 Mackrell, Sarah, 375.
 Mackrell, Wm., 326.
 Madock, Ann and Charity, 277.
 Madock, Daniel, 277.
 Major, Ann, 285.
 Mann, Mary Anne, 333.
 Mann, Thomas Charles, 292.
 Many, Robert, 334.
 Maria, Eliza, 125.
 Mariner, Andrew, 286.
 Marshall, Henry John, 320.
 Marston, Isabelle, 294.
 Martimore, Catherine, 274, 275, 277.
 Martimore, Elizabeth, 277.
 Martimore, Hannah, 275.
 Martimore, Robert, 274.
 Martimore, Thomas, 274, 275, 277.
 Martin, F. T., 183.
 Martin, Mrs. F. T., 183, 203, 209, 244.
 Martin, Rev. Thomas, 231.
 Marton, Thomas, 365.
 Mash, William, 283.
 Masten, Frank, 363.
 Mayer, Miss Alice C., 244, 245.
 Mather, Revd. Cotton, 36.
 Matthis, James, John, Joseph, Sarah and Martha, 277.
 Meenen, James, 293.
 Meeting House Lane, 56.
 Meke, Wm., 366, 370.
 Melony, Joseph, 335.
 Memorial Parish House, 247.
 Menger, Wm., 335.
 Men's Club of Jamaica, 170.
 Menschen, Edward, 335.
 Meredith, Capt. John, 292.
 Merriwood, 198.
 Mesier, Rev. Henry, 231.
 Mesner, John, 351.
 Messenger, Ann, 375.
 Messenger, John, 359, 362.
 Messenger, Margaret, 375.
 Messenger, Samuel, 368, 369.
 Messiah, Church of the, 206.
 Meyer, John J., 216.
 Meynen, Mr., 176.
 Meynen, Dr. George K., 160, 193, 213, 233, 250.
 Meynen, Mrs. George K., 211, 214, 233.
 Meynen, P. K., 183, 184, 250, 384.
 Meynen, Mrs. P. K., 184, 203, 210, 211, 225, 233.
 Meynen, Mrs. P. K., 184, 203, 210, 211, 225, 233.
 Middleburg, 18.
 Mijward, Robert and James, 269.
 Milledoler, Dr., 117.
 Millar, Henry, 215.
 Miller, Amelia, 337.
 Miller, Cynthia, 275.
 Miller, Deborah, 295.
 Miller, Jacob, 317.
 Miller, Jno., 274, 275, 277.
 Miller, John Jacob, 336.
 Miller, Julia, 274, 275, 277.
 Miller, Sarah, 274, 375.
 Miller, Sarah Julianna, 316, 325.
 Mills, Amos, 357, 359, 361, 369.
 Mills, Caleb, 326, 364, 366, 367, 375.
 Mills, Catherine, 375.

- Mills, Hope, 351, 353.
 Mills, John, 375.
 Mills, Mrs. Mary S. G., 87, 184, 245.
 Mills, Nathaniel, 326, 351, 366, 375.
 Mills, Obadiah, 350.
 Mills, Peter, 326.
 Mills, Robert, 293.
 Mills, Samuel, 278, 351, 368, 370.
 Mills, Small, 282.
 Milward, Robert, 286.
 Minema, Daniel, 365.
 Minuit, Gov., 14.
 Mitchell, George, 321.
 Mitchell, John, 303, 322.
 Mitchell, Margaret, 291.
 Mitchell, Robert B., 233, 244.
 Miurson, Mr., 37.
 Moehler, Eleanor, 337.
 Montress, Sarah, 318.
 Moore, Abigail, 302.
 Moore, Abraham, 339.
 Moore, Ann, 292.
 Moore, Anna, 307, 342.
 Moore, Benjamin, 278, 279, 298, 339.
 Moore, Bishop Richard C., 113, 116, 129.
 Moore, Charity, 270, 292.
 Moore, David, 292, 307.
 Moore, Elizabeth Channing, 296.
 Moore, Elizabeth, 298, 306.
 Moore, Fanny, 302.
 Mooshake, Frederick, 333.
 Moor, Hannah, 279.
 Moore, Jacob, 292, 298.
 Moore, James, 306.
 Moore, Jane, 297.
 Moore, Jemima, 307.
 Moore, Johanna, 296, 301.
 Moore, Johanna, 296, 301.
 Moore, John, 301, 306, 342, 356.
 Moore, Rev. John, 86, 113.
 Moore, Joseph, 307.
 Moore, Judah, 296.
 Moore, Lambert, 357.
 Moore, Lydia, 305, 341.
 Moore, Martha, 292.
 Moore, Mary, 279, 292, 295.
 Moore, Nathaniel, 293, 296, 305, 339.
 Moore, Nathan Fish, 297.
 More, Patience, 294, 309.
 Moore, Rebecca, 294, 305, 341.
 Moore, Samuel Hallet, 307.
 Moore, Samuel, 352.
 Moore, Sarah, 296, 301, 303, 338.
 Moore, Thomas, 307, 342.
 Moore, William, 297.
 Moor, Samuel, 270.
 Moorm, Samuel, 287.
 Morgan, Seabury, John I., 304.
 Morrell, Abbey, 308, 343.
 Morrell, Abigail, 291.
 Morrell, Fanny, 314, 340.
 Morrell, James, 297, 301, 326, 364, 366, 367, 375.
 Morrell, James Gilbert, 320.
 Morrell, John, 308, 343.
 Morrell, Joseph, 301.
 Morrell, Richard, 324.
 Morrell, Robert, 353.
 Morrell, Sarah, 291, 301, 308, 326, 343, 375.
 Morris, Anna and Margaret, 205.
 Morris, Col., 39, 43, 45, 46, 48, 54, 58, 68, 72, 73, 74.
 Morris, Elizabeth, 324.
 Morris, Mrs. George, 211.
 Morris, Miss Isabel, 205.
 Morris, Joseph, 359, 365.
 Morton, Richard, 340.
 Moses, Mark Edward, 338.

- Moss, Parnel, 281.
 Mott, Rev. Edmund, 53.
 Mott, Elizabeth, 319.
 Mott, Lavina, 326.
 Mott, Mary and Thos., 321.
 Mott, Miriam, 280.
 Mottley, John, 375.
 Muchmore, Frank, 233.
 Müller, Johanna, 337.
 Munden, Jno., 282.
 Mungers, Elizabeth, 279.
 Mungers, Jno., 279.
 Murrai (Murrail or Murrel),
 Abigail, 268, 276; Daniel,
 268; Hannah, 275, 276;
 Hester, 268; Jno., 268;
 Jonathan, 268, 276, 277,
 281; Judith, 268; Mary,
 277; Parnell, 276, 277;
 Robert, 268; Sam'l, 275;
 Susannah, 268; Thomas,
 268.
 Napier, Andrew, 181, 182, 304,
 367, 368, 370.
 Napier, Ann, 375.
 Napier, Mrs. Catherine, 182,
 327, 375.
 Napier, Charles C., 170, 183,
 185, 193, 203, 222, 384.
 Napier, James, 315.
 Napier, John, 151, 185, 316.
 Napier, Mrs. Julia E., 183.
 Napier, Miss Kate, 233.
 Napier, Miss S., 384.
 Napier, Mr., 124, 176.
 Negrant, Adam, 335.
 Nelson, Mr. Joseph, 128.
 Neppert, Robert, 215.
 Nisbett, Rev. James, 198.
 Nisbett, Miss Emily Henrietta,
 198, 204.
 Newbold, Rev. Charles L., 231.
 Newman, John, 215.
 Newman, Sarah and William,
 325.
 Nicholson, Gov., 25, 26, 38, 52.
 Nicholls, Ann Maria, 322.
 Nichols, Walter, 185.
 Nicoll, Henery, 292.
 Nicols, Catherine, 271.
 Nicols, Francis, 271, 282, 287.
 Nicols, Gilbert, 273.
 Nicols, Jane, 273.
 Nicols, Sarah, 271, 287.
 Nick, Catherine, Elizabeth and
 Peter, 271.
 Nies, Rev. William E., 231.
 Niles, Bishop, 125.
 Noland, Phillip, 388.
 Northam, William, 284.
 Nostrand, Aaron, 359, 364.
 Nostrand, Catherine, 332, 378.
 Nostrand, Effy, 322.
 Nostrand, Eliza, 320.
 Nostrand, Elizabeth, 343.
 Nostrand, George, 182.
 Nostrand, Gitty, 376.
 Nostrand, John, 318, 376.
 Nostrandt, Greetie, 292.
 Nostrand, Mary, 293.
 Nostrand, Mary Ann, 343.
 Nostrand, Timothy, 181, 376,
 385.
 Nostrand, Miss, 387.
 Nostrandt, Stephen Lott, 315.
 Nostrant, Elizabeth and John,
 308.
 Muller, Geartea, 278.
 Oakley, Wilmot, 368.
 Osborne, Miss Bessie, 209.
 Osborne, Ernest, 383.
 Osborne, Miss Aline, 209.
 Osborne, Misses, 211, 249.
 Ogden, Elizabeth, 291, 376.
 Ogden, Isaac, 352.
 Ogden, Jacob, 257, 259, 295,
 350, 376.

- Ogden, Mrs. Jacob, 354.
 Ogden, Mary, 293, 324, 396.
 Ogilvie, George, 280.
 Okely, Patience, 282.
 Oldfield, Hannah, 284.
 Oldfield, Joseph, 114, 176, 257,
 326, 351, 366, 376.
 Oldfield, Miriam, 292, 388, 396.
 Oldfield, Widow, 322.
 Olmstead, Rev. Dr. Charles,
 198.
 Onderdonk, Henry C., 65, 156,
 264.
 Onderdonk, Dr. John, 295.
 Ousterman, Peter, 319.
 Oyster Bay, 18.
 Pace, Miss Maud, 214.
 Palmer, Aaron, 318.
 Palmer, Thomas Martin, 294.
 Parfitt, Albert, 220.
 Parish Guild, 205, 210, 233,
 240, 344.
 Parish House, 172, 210, 218,
 220, 246.
 Parker, Edward, 365.
 Paul, Sarah, 295.
 Payne, Ann, 338.
 Payne, A. T., 384.
 Peat, Hannah, 287.
 Pearson, Rev. Mr., 124.
 Peck, Rev. Isaac, 231, 305, 341.
 Peck, Richard, 305.
 Pedroni, Victor A., 319.
 Pell, Maria, 302.
 Pell, W. H., 384.
 Pennington, Frederick, 336.
 Perry, Bishop J. J. P., 244.
 Perry, William, 179.
 Pette, Michael, 184, 384.
 Pets, Harold, 233.
 Pette, Lydia Euler, 184.
 Pettit, Hannah, 297, 339.
 Pettit, Isaac, 297, 299, 301, 305,
 352, 356, 359, 366.
 Pettit, James, 294.
 Pettit, Jeane, 307.
 Pettit, Jenny, 343.
 Pettit, Mary, 297, 299, 301, 305,
 339.
 Pettit, Mr., 176.
 Pettit, Sarah, 305, 341.
 Pettit, Samuel, 297, 339.
 Pettit, Susan, 185.
 Pettit, Wm., 299, 340.
 Peyster, De. Ann, James and
 Sarah, 300.
 Phillips, Benjamin and Edw.,
 269.
 Phillips, Daniel, 278.
 Phillips, Martha, 285.
 Phillips, Mary, 269.
 Phillips, Theophilus, 280.
 Phraner, Rev. W. H., 231.
 Pierce, Miss, 233.
 Pifer, George, 336.
 Pigot, Rev. Mr., 52.
 Pilyoun, Peter, 314.
 Pinckney, Amantha, Cecile and
 Susan, 376.
 Pinckney, P. C., 387.
 Pitman, Charles W., 322.
 Pitnot, Theresa, 335.
 Place, Mehetible, 321.
 Platt, Anne, 332.
 Platt, Benjamin, 294.
 Platt, David, 317, 370.
 Platt, Richard, 302.
 Poillon, Margaret A., 315.
 Polhemus, Frederick, 181, 298.
 Polhemus, Johanne, 369.
 Polhemus, John, 298, 339, 350,
 352.
 Polhemus, Tunes, 352.
 Polhemus, Sarah, 298.
 Polhemus, Miss, 385.
 Pomerby, Harriet, 338.
 Pomeroy, Anna, Harriet and
 Josiah, 296.

- Pond, R. E. and Mrs., 183.
 Pool, Pierre, 276.
 Pool, Mary and James, 276.
 Poole, James H., 333.
 Port, Miss Irma, 209, 211, 244.
 Potter, Bishop Horatio, 140, 141, 142.
 Potter, Rt. Rev. Henry Codman, 228.
 Powell, Oliver, 385.
 Powell, Mrs., 386.
 Powers, Sarah Helen, 322.
 Poyer, Daniel, 64.
 Poyer, Francis, 62, 287.
 Poyer, John, 62, 276.
 Poyer, Joseph, 62.
 Poyer, Sarah, 62, 65, 86, 180, 274, 276, 279.
 Poyer, Rev. Thomas, 56, 60, 62, 70, 72, 74, 77, 274, 276, 279, 287.
 Poyer's Register, 267.
 Presbyterians, 31, 51, 63, 67, 70.
 Presbyterian Church, 56.
 Prichard, Ann, 296, 338.
 Prien, Martha, 343.
 Prime, Nathaniel. Ward and Sands, 181.
 Prince, Robert, 281.
 Prince, Wm., 361, 364, 365.
 Provost, Rev. Samuel, 112.
 Prudden, Rev. John, 73.
 Pudney, John, 283.
 Puntine, Ann, 311, 316.
 Puntine, Elizabeth, 328.
 Puntine, Henry, 311.
 Puntine, Margaret, 306, 342.
 Puntine, Martha, 306.
 Puntine, Mary, 311.
 Puntine, Mr., 114.
 Puntine, Wm., 181, 306, 357, 362, 363, 365, 367, 368, 370, 371.
 Purchase, Albert B., 205.
 Purchase, Clarence A., 205.
 Purchase, R., 383.
 Purchase, Mrs. R., 213.
 Purdy, Cornelius, 299, 340.
 Purdy, David, 294, 298, 299, 307, 343.
 Purdy, John, 309.
 Purdy, Levinah, 299, 341.
 Purdy, Mary, 298, 299.
 Puntine, Nancy, 328.
 Puntine, Sarah, 314.
 Quacoe, Elizabeth, Peter and Thomas, 268.
 Quakers, 57, 29, 47.
 Queen Anne, 178, 179.
 Rand, Mr., 159.
 Rapelai, Cornelius, 339.
 Rapalie, Mary, 294.
 Rapalai, Sarah, 291.
 Rapalay, Cornelius, 298.
 Rapaley, Bernard, 294.
 Rapalye, Catherine Ann, 309.
 Rapelye, Daniel and Ellen, 307.
 Rapelye, M., 384.
 Rapelye, George, 307.
 Rapelye, Charles, 376.
 Rapelyea, George, 342.
 Rapelyea, John, 350.
 Rapelyea, Mrs. Martin S., 203, 233.
 Ratoon, Rev. Elijah Dunham, 110, 111, 112, 113, 114, 115, 304.
 Rattoon, Margaret, 270, 287.
 Rattoon, Sarah, 270.
 Rattoon, Thomas, 270, 287.
 Ray, Robert, 182.
 Raynor, Susan, 333.
 Raynor, Floyd, 234.
 Rebuilding Church, 1861, 182.
 Read, Abigail, Catherine and Robert, 286.
 Read, Small, 283.
 Reade, John and Mary, 80.

- Reed, George, 295.
 Reed, Hannah, 285.
 Reed, Harry F., 216.
 Recker, Elizabeth, 278.
 Reeve, Tuttle, 366.
 Relief Society, Jamaica Hospital, 209, 211, 212.
 Regina, Mary, 336.
 Reid, Elizabeth and Thomas, 302.
 Remsen, Abraham and Nauchy, 319.
 Remsen, Mr., 176.
 Remsen, Mrs. Philip H., 213.
 Remsen, Maria, 321.
 Remsen, Sarah, 314, 334.
 Renny, Mary, 301.
 Renny, Nathaniel, 341.
 Rensselaer, General Van, 174, 186.
 Rew, Abraham, 293.
 Reynolds, Augustin, 274.
 Reynolds, Catherine, 279, 287.
 Reynolds, Bythia, 273, 274.
 Reynolds, Edward, 279.
 Reynolds, George, 86, 180, 272, 273, 274, 279, 285, 287.
 Reynolds, James, 273.
 Reynolds, Nicholas, 279, 287.
 Reynolds, Rachel, 272.
 Rhinelander, Mary, 185.
 Rhodes, Abiathar, 181, 317, 385.
 Rhodes, Deborah J., 185.
 Rhodes, James J., 215.
 Rhoades, Richard W., 212.
 Rice, Arthur W., 160.
 Rice, Bessie Sheridan, 162.
 Rice, Rev. Edwin B., 158.
 Rice, Zelia Stanton, 162.
 Richardson, William, 304.
 Riche, Phillip, 282.
 Richmond, Mrs. Edwin, 213, 231.
 Rider, John, 292.
 Ridley, Solomon, 281.
 Riner, George, 321.
 Rising, Emma, 377.
 Ritchie, Andrew, 356.
 Roach, Charles and Elizabeth, 301.
 Roach, James, 211.
 Roach, Judith Rosevelt, 308.
 Roach, Timothy, 303.
 Roades, Joseph, 282.
 Roarden, Jane and William, 297.
 Robenson, William, 279.
 Roberts, Jeremiah, 317.
 Robinson, Joseph, 366, 368.
 Robinson, Miss, 198.
 Robinson, Mr., 176.
 Robinson, Mrs. W. S., 383.
 Robinson, Sarah, 366.
 Roberts, Sarah, 284.
 Rochford, Thomas, 354, 356.
 Rodman, Charlotte, 322.
 Rodman, Clarissa, 308, 343.
 Rodman, Mrs., 387.
 Rodman, Thomas H., 333.
 Roe, Amanda, 376.
 Roe, Anna, 306, 308, 325, 342, 342.
 Roe, Benjamin, 308, 325, 343.
 Roe, Betsy, 306, 342.
 Roe, Capt. Joseph, 323, 340, 388.
 Roe, Caroline and Ellen, 388.
 Roe, Charles, 272.
 Roe, David, 293.
 Roe, Elizabeth, 272, 308.
 Roe, Gilbert, 181, 308, 323, 343, 376.
 Roe, Henry, 334.
 Roe, Helen, 322.
 Roe, John B., 181, 272, 282.
 Roe, Joseph, 181, 292, 308, 370, 376.
 Roe, Lafayette and Lewis, 376.

- Roe, Lawrence, 181, 306, 326, 342, 368, 376, 385.
 Roe, Margaret, 308, 343.
 Row, Mary, Susanna and William, 277.
 Roe, Nathaniel, 308, 327, 343, 376.
 Roe, Oliver, 292.
 Roe, Sarah, 323, 376, 385.
 Roe, Silas, 181, 308, 318, 323, 343, 376.
 Roe, Thomas, 291, 308, 343.
 Roe, Wm., 322.
 Rogers, Rev. Robert, 230.
 Rood, Hope, 366.
 Rood, John, 362, 368.
 Roods, Abiather, 363, 365.
 Roods, Isaac, 362.
 Roods, John, 353.
 Roods, Nathaniel, 352, 361.
 Roods, Richard, 359.
 Roosevelt, Judith, 343.
 Roosevelt, Peter, 128, 302.
 Rose, Gilbert, 354, 357, 361.
 Rose, Joe, 365, 368.
 Ross, Mrs., 388.
 Rouch, Charles, 361.
 Rowe, Sarah, 291.
 Rowland, Anne, 317.
 Rowland, Benjamin, 181, 322, 376.
 Rowland, David, 294, 328, 365, 376.
 Rowland, Hannah, 318.
 Rowland, Ida, 181, 328, 376.
 Rowland, James, 316, 322.
 Rowland, John, 376.
 Rowland, Mrs. Jane and Jonathan, 387.
 Rowland, Mary E. and Josephine, 185.
 Rowland, Miss, 388.
 Rowland, Mr., 114, 129.
 Rowland, Mrs., 385, 387.
 Rowland, Phebe, 320, 376.
 Rowland, Sarah, 292, 316.
 Rushmore, Sarah, 280.
 Ryder, Miss Maud, 213.
 Ryder, Stephen, 291.
 Ryder, Wancke, 281.
 Ryeson, Peter, 292.
 Sackett, Augustus, 366.
 Sackett, Elizabeth, 305, 377.
 Sackett, Hannah, 276, 278, 284.
 Sackett, James, 369.
 Sackett, Joseph, 276, 285, 359.
 Sackett, Mary, 377.
 Sackett, Millicent, 378.
 Sackett, Samuel, 295, 305, 324, 341, 359, 377.
 Sackett, Thomas, 276, 326, 377.
 Sackett, William, 285.
 St. Cecilia's Coffee House, 41.
 St. Cornelia Flower Guild, 204, 240.
 St. Gabriel's Church, 162.
 St. George's Church, 37, 56, 97, 111, 179.
 St. James' Church, 56, 111, 231.
 St. John's Church, 225.
 St. Mark's Church, 197.
 St. Michael's Church, 204.
 St. Paul's Church, Albany, 206.
 St. Peter's Church, 94.
 St. Phebe's Mission House, 196.
 St. Stephen's Chapel, 240.
 Sale, Ann, 377.
 Sale, Daniel Edward, 315.
 Sale, Eliza, 317.
 Sale, William, 385.
 Saltman, Charles, 293.
 Sanctuary enlargement, 218.
 Sanders, Ann, 282.
 Sands, Abigail, 285.
 Sands, Mary, 278.
 Santon, Philis, 321.
 Satherland, Jennet, 358.

- Satterlee, Rev. Henry W., 166.
 Sawyer, Catherine, 269, 284, 286.
 Sawyer, Daniel, 86, 180.
 Sawyer, Francis, 269, 286.
 Sawyer, Rachel, 286.
 Sawyer, Thomas, 269.
 Sayres, Abigail and Martha, 336.
 Sayres, Annie Eliza, 126, 326.
 Sayres, Anna Leah, 125.
 Sayres, Elizabeth, 153, 337, 385.
 Sayres, Rev. George H., 116, 117, 120, 122, 123, 124, 176, 181, 336.
 Sayres, Gilbert Barker, 125, 179, 252, 333, 384.
 Sayres, Isaac, 377.
 Sayres, John T., 328, 379.
 Sayres, Lydia, 126, 334, 338.
 Sayres, Mary Regina, 126.
 Sayres, Rev. William Seaman, 125.
 Sayres, William J., 151, 182, 335.
 Scheick, Helen, 322.
 Schible, John, 336.
 Schmitt, Rev. F., 231.
 Schoonmaker, George Henry, 337, 383.
 Schoonmaker, Rev. Jacob, 133.
 Schuyler, Mrs. Eugene, 186.
 Scot, David, 280.
 Scott, Capt. John, 18.
 Scriba, Mrs., 385.
 Seabury, Rev. Samuel, 56, 88, 89, 92, 176, 257.
 Seabury's (Rev. S.) death, 94, 101, 110.
 Sealy, Charles, 309.
 Sealy, Elizabeth, 314.
 Sealy, Emeline, 377.
 Sealy, George Ireland, 315.
 Sealy, John, 317.
 Sealy, Joseph, 181, 302, 368, 370, 377, 387.
 Sealy, Mrs., 386.
 Sealy, Richard, 322.
 Sealy, Robert, 311.
 Sealy, Ruth, 293.
 Seaman, Anna Leach, 333.
 Seaman, Cornelia, 320.
 Seaman, Hannah R., 322.
 Seaman, Israel, 292.
 Seaman, Rowland, 332.
 Seaman, William, 293, 336.
 Seavey, Charles H., 215.
 See, Mr., 221.
 Shandine, Daniel, 285.
 Shaw, Elizabeth, 321.
 Shelly, Daniel, 215.
 Shelton, Nathan, 317.
 Sherlock, William, 257, 259.
 Shimmins, Margaret, 377.
 Shoals, John, 298, 340.
 Shutphen, Aidy, 294.
 Silleck, Nathan, 278.
 Simison, Charles, 333.
 Simison, Jeremiah, 385.
 Simison, Mary Ann, 386.
 Simison, Mrs., 323.
 Simmons, Charles, 303.
 Simmons, Jane, 283.
 Simmons, Nathaniel (daughter), 323.
 Simmons, Samuel, 360.
 Simmonds, William, 309, 343, 360.
 Simonson, Ann Augusta, 185, 209, 259.
 Simonson, Aury, 371.
 Simonson, Charles J., Elizabeth, Peter, Rebecca and Sarah, 377.
 Simonson, Jeremiah, 181, 377.
 Simonson, Misses, 205, 211, 244.

- Simonson, Miriamen, 314.
 Simonson, Miss Sadie, 209.
 Simonson, Mr., 176.
 Simonson, Smith M., 384.
 Sinclair, Mrs., 386.
 Sipkins, Jno., 278.
 Skillman, Joseph H., 112.
 Skidmore, Abigail, 326, 378.
 Skidmore, David W., 182, 333.
 Skidmore, Elizabeth, 378.
 Skidmore, Jno., 285.
 Skidmore, John, 129, 181, 182, 335, 362, 363, 364, 384.
 Skidmore, Mabel, Brenton, 184.
 Skidmore, Mr., 114, 176.
 Skidmore, Mrs., 385.
 Skidmore, Samuel, 350, 351, 378.
 Skidmore, Susanna and Tredwell, 378.
 Skidmore, Widow, 322, 387.
 Skidmore, Willett, 358, 362, 367.
 Skinner, Abraham, 363.
 Skinner, Gertrude, 292.
 Skinner, Margaret, 363, 377.
 Skinner, Phillip, 355.
 Skinner, Widow, 314.
 Sliney, Charles, 216.
 Smallings, Thomas, 284.
 Smalshanks, Ann, 274.
 Smalshanks, Cornelia, 276.
 Smalshanks, James, 274, 275, 276.
 Smalshanks, Mary, 274, 275, 276.
 Smelt, Louisa, 383.
 Smiley, Wm. and Maria, 377.
 Smith, Abel, 281.
 Smith, Abigail, 271, 272, 278.
 Smith, Ann, 298, 302, 306, 340.
 Smith, Arthur, 270, 271, 272.
 Smith, Benjamin and Howell, 353.
 Smith, Catherine, 335, 385.
 Smith, Charles, 363.
 Smith, Christopher, 85, 300, 357, 360, 363.
 Smith, Daniel, 182, 272.
 Smith, Deborah, 268, 287.
 Smith, Elizabeth, 280, 286, 292, 333.
 Smith, George, Lucy and Wessell, 377.
 Smith, Hannah, 268, 269, 272, 273, 284, 287.
 Smith, Hester, 282.
 Smith, Hutchins, 298.
 Smith, Jacob, 371.
 Smith, James, 181, 231, 293, 334, 364, 377, 386.
 Smith, Jane, 322.
 Smith, Jeffrey, 367, 370.
 Smith, Jemima, 269.
 Smith, Johanna, 307, 343.
 Smith, John, 257, 268, 269, 286, 319, 342, 350, 351, 353, 357, 358, 363, 364, 366, 369, 377.
 Smith, Joseph, 73.
 Smith, Katherine, 328.
 Smith, Leonard, 272.
 Smith, Margaret, 296.
 Smith, Martha, 304, 377.
 Smith, Mary, 87, 269, 282, 291, 296, 300, 314, 333, 338.
 Smith, Micah, 283.
 Smith, Mrs. G. W., 153.
 Smith, Mrs. Manning, 213, 214, 384, 389.
 Smith, Nathaniel and Nicholas, 364.
 Smith, Nehemiah, 73, 366.
 Smith, Noah, 371.
 Smith, Othniel, 363.
 Smith, Phebe, 284, 320.
 Smith, Platt, 358, 361.
 Smith, Rebecca, 268.

- Smith, Rev. Dr. George Williamson, 159, 199, 202, 229, 230, 233, 246, 386, 389.
- Smith, Rev. James A., 176, 193.
- Smith, Ruth, 269, 286, 311.
- Smith, Samuel, 78, 86, 180, 257, 259, 268, 269, 272, 273, 287.
- Smith, Sarah, 273, 292, 338.
- Smith, Simeon, 366, 370.
- Smith, Susan, 333.
- Smith, Thomas, 296, 361.
- Smith, Walters, 359.
- Smith, William Wood, 234, 292, 304, 309, 320, 323, 341, 359, 367, 370.
- Smithfield, Deborah, 340.
- Smyth, C. G., 183, 216.
- Smyth, John, 234.
- Smyth, Miss Lillian, 205.
- Snedeker, John, 352, 355.
- Snediker, Tracy, 234.
- Snediker, Mr., 176.
- Snow, James, 215.
- Society for the Propagation of the Gospel, 32.
- Sonnans, Peter and Susanna, 270.
- Soothoff, John C., 182.
- Southard, Thomas, 318.
- Spark, Jonas, 285.
- Speeding, Rachel Ann, 185.
- Spillane, Paul J., 215.
- Spiller, Henry E., 202.
- Spragg, John, 321.
- Springsteen, David, 363.
- Sprong, David, 362.
- Sproul, Elizabeth, 328.
- Sprouls, Emeline, 335.
- Sproull, James J., 303, 378.
- Sproull, Jeremiah, 378.
- Sproull, John, 181, 378.
- Sprows, Jane Isabella, 319.
- Starman, Eliza Henrietta, 317.
- Steed, Charity, 275.
- Steed, Elizabeth and Sarah, 276.
- Steed, Mary, 358.
- Steed, Smith, 274.
- Steed, William, 86, 180, 274, 275, 276, 280, 355.
- Steendam, Jacob, 20.
- Stehlin, Miss Josephine, 203.
- Stehr, Robert, 215.
- Stephenson, Daniel, 278.
- Stephenson, Susanna, 280.
- Stewart, Charles J., 184.
- Stewart, Lydia, 125.
- Stewart, Mrs. Is., 387.
- Stewart, Mrs. J. E., 160, 233.
- Stevens, George A., 216.
- Stevens, James, Juno. &, 269.
- Stevenson, Thomas, 285.
- Stilwell, Catherine, 285.
- Stillwell, Elizabeth, 73.
- Stiles, John, 354.
- Stine, Elizabeth, 333.
- Stirling, Lord, 15.
- Sticklin, Mary, 301.
- Stilwel, Rebecca, 280.
- Stocking, Rev. Samuel S., 155, 160, 176, 183, 184, 196, 200, 203, 204, 221, 222, 283.
- Stoebner, Rev. Frederick, 231.
- Stockton, Richard, 272, 282.
- Stone Church, 49, 51, 112.
- Stone, John, 353.
- Stoothoff, Mr., 176.
- Story, Henry, 318.
- Story, Zebediah, 362, 368.
- Stoter, Peter, 317.
- Sturt, Mr., 41.
- Stuyvesant, Gov., 17, 19, 25.
- Strebeck, Rev. George, 115.
- Straub, Henry, 337.
- Strickland, Oliver, 367, 369.
- Strickland, Sarah, 318.
- Strickland, Jonathan, 298.
- Strickland, Mary, 298, 339.
- Steed, Deborah, 274, 275, 276, 280.

- Stringham, Joseph, 291.
 Stringham, Mary and Thomas, 279.
 Stroud, Rachel, 271.
 Stroud, William, 271, 280.
 Stringham, Wm. and Mrs., 319.
 Styne, Anna, 293.
 Suffragan, Bishop, 38.
 Sullivan, Miss C., 384.
 Sullivan, Florence, 293.
 Sunday School, 194, 209, 240, 243, 246, 247, 205, 206, 197, 207, 210, 216, 219.
 Sutherland, Elizabeth, 377.
 Sutherland, Maria, 359, 377.
 Sutherland, John, George and Jennet, 377.
 Suydam, Eliza, 185.
 Suydam, John, 365.
 Swayzee, Wm., 387.
 Symmons, Henry and Richard, 281.
 Sypher, Abraham, 320.
 Symonson, Elizabeth and Jeremiah, 315.
 Taffers, James, 350.
 Talmon, Jane, 292.
 Talman, Mary, 280.
 Talman, Sarah, 284.
 Talbot, Rev. John, 45, 53, 54, 274.
 Tannerman, Catherine, 335.
 Tapp, Mrs., 181.
 Tator, Sarah, 383.
 Taylor, Arianthe, 272, 273, 274.
 Taylor, Benjamin, 86, 180, 272, 273, 274, 280.
 Taylor, Willett, 274.
 Taylor, Wm., 365.
 Taylor, Henry, 215, 272.
 Tellet, Susanna, 284.
 Temple, Thomas, 86.
 Templeton, Catherine and Oliver, 299.
 Templeton, Jane, 299, 340.
 Tenison, Archbishop, 16, 135.
 Terrel, Antony, 356.
 Terrill, Anthony and Phebe, 296.
 Thatford, Anna, 305, 319, 341, 388.
 Thatford, Caroline, 314.
 Thatford, Catharine, 325, 328, 378.
 Thatford, Charity, 299, 305, 328.
 Thatford, Jane, 378.
 Thatford, John, 181, 295, 299, 305, 362, 378.
 Thatford, Margaret and Sarah, 303.
 Thatford, Martha Prien, 308, 317.
 Thatford, Mary, 299, 309, 340, 378.
 Thatford, Mr., 176.
 Thatford, Mrs., 386.
 Thatford, William, 310, 350, 378.
 Theobauld, Mrs., 386, 388.
 Thomas, Jno., 285.
 Thomas, Mary, 320.
 Thomas, Rev. John, 54, 69.
 Thompson, Arabella G., 338.
 Thompson, Ira C., 215.
 Thompson, Margaret, 185.
 Tompkins, Edward and John, 342.
 Thorn, Ann, 295.
 Thorn, Bathsheba, 302, 305, 341.
 Thorn, Daniel, 292, 298, 305, 340, 341.
 Thorn, Mary, 305, 341.
 Thorn, Samuel, 294.
 Thorn, Winifred, 286.
 Thorne, Benjamin, 86, 180.
 Thorne, Daniel, 364.

- Thorne, Kesiah, Mary; Phebe and Richard, 283.
 Thurston, Abby, 378.
 Thurston, Benjamin, 362.
 Thurston, Cornelia, 322.
 Thurston, Elizabeth, 291, 378.
 Thurston, Grace, 280.
 Thwing, Rev. Cornelius, 141, 230.
 Tiex, Elizabeth, 282.
 Tillotson, John, 125.
 Titus, David, 301, 306, 341.
 Titus, Jacob and Robert, 284.
 Titus, James, 283.
 Titus, John, 181.
 Titus, Joseph, 292.
 Titus, Mrs., 388.
 Titus, Patience, 298, 324.
 Titus, Sarah and Susanna, 295.
 Titus, William David, 298, 340.
 Tolman, James, 279.
 Tolman, Jno., 280.
 Tom, Mary, 292.
 Tompkins, Edward and John, 306.
 Tompkins, Gilbert, 309.
 Tompkins, Sarah, 306, 342.
 Town, Thompson, 319.
 Tonstal, Ann, 274.
 Townley, Rev. Frank W., 231.
 Townsend, Eliphant, 278.
 Townsend, Henry, 17.
 Townsend, Thomas P., 181, 378.
 Tuly, Ann and Catherine.
 Tuly, Christopher, 272, 282.
 Tuttle, Daniel and John, 358.
 Tuttle, Joseph, 362, 367.
 Tuttle, Samuel, 365, 367.
 Tunes, John, 257.
 Turner, Elinor and Jno., 269.
 Turner, Mary and Samuel, 297.
 Treadwell, Mr., 94.
 Trinity Church, 71, 101, 111, 112, 129.
 Trinity Church, Fishkill, 193.
 Trinity College, 199.
 Troup, Alexander, 314, 325.
 Troup, Christopher, 323, 378.
 Troup, Elizabeth, 340, 385.
 Troup, John, 85, 176, 179, 257, 259, 295, 305, 327, 341, 350, 365, 370, 378.
 Troup, Mrs., 181.
 Troup, Robert, 308, 343.
 Troup, Sarah, 305, 378, 385, 387.
 Troup, Thomas Colgan, 310.
 Truxton, Thomas, 257.
 Tyler, Jacob, 351, 353.
 Udal, Deborah, 281.
 Uitendale, Paulus, 378.
 Ulshoffer, Michael, 320.
 Umphreys, Elizabeth, 272, 276, 277.
 Umphreys, Jno., 277.
 Umphreys, Thomas, 272, 276, 277.
 Umphreys, William, 276, 285.
 Underhill, Ann, 298, 340.
 Underhill, Elizabeth Ann, 306, 342.
 Underhill, Hannah, 298, 306, 340.
 Underhill, Jonathan, 298, 306, 340.
 Underhill, Mary, 281, 298, 340.
 Underhill, Mr., 114.
 Underhill, Sarah, 298, 340.
 Underhill, William, 298, 340.
 Unwin, Mrs. William and William, 184.
 Urquhart, Mr., 37, 53, 54, 55, 56, 61, 68, 71.
 Ustick, Ann, 302.
 Ustick, Deborah, 295.
 Ustick, Jane, 302, 304.
 Ustick, Susanna, 302, 303.
 Ustick, William, 302.
 Valentine, Ann, 284.

- Valentine, Elihu.
 Valentine, Elizabeth, 389.
 Valentine, Jacamiah, 364.
 Valentine, James, 181, 388.
 Valentine, James, Jr., 181.
 Valentine, Jeremiah, 114, 133,
 135, 151, 181, 182, 333, 379,
 384.
 Valentine, John, 322, 379.
 Valentine, Martha, 379.
 Valentine, Mary, 379, 386.
 Valentine, Miss, 182, 389.
 Valentine, Obadiah, 379, 389.
 Valentine, Mrs. Obadiah, 387,
 389.
 Valentine, Phillip, 368.
 Valentine, Miss Rachel.
 Valentine, Ruth, 379, 284.
 Valentine, Sarah, 185, 379.
 Valentine, Susan, 379.
 Valentine, Thomas, 282, 319,
 323.
 Valentine, Valentine, 379.
 Valentine, William, 379.
 Van Allen, Elizabeth, 309, 343.
 Van Allen, Mrs. Henry, 225,
 233, 384.
 Van Beuren, John, 318.
 Van Brunt, Elizabeth, Joseph,
 Margaret, Rutgert and
 Sarah, 378.
 Van Brunt, John, 361, 378.
 Van Brunt, Joshua, 351, 354,
 364, 365, 367.
 Van Brunt, Jost., 361, 378.
 Van Brunt, Mr., 176.
 Van Brunt, Tunis, 369.
 Van Dam, Eliza, 314.
 Vandebugh, Mrs., 388.
 Vanderbilt, Jeremiah, 379.
 Vanderwater, Elizabeth, 292.
 Vanderwater, Samuel, 321.
 Van Cortland, Phillip, 352.
 Van Cortland, Richard and
 Sarah, 379.
 Van Cortland, 174.
 Vanderverg, Nathaniel, 182.
 Vanderverg, Mr., 124, 151.
 Vanderverg, Sarah, 333.
 Van Lew, James, 362.
 Van Lue, John, 326, 355, 357,
 367.
 Van Lew, Richard, 326.
 Vandervoort, Aletta, 388.
 Vandervoort, Ann, 181.
 Vandervoort, Lydia B., 319.
 Vandervoort, Mrs., 162.
 Vandervoort, Paul, 324.
 Vandervoort, Peter, 302.
 Vandervoort, Mrs., 385.
 Vanhoef, Isaac, 257.
 Vanhorne, Mary, 292.
 Van Hook, Isaac, 86, 180, 280.
 Vanpelt, Elizabeth, 294, 305,
 341.
 Van Pelt, Jacob, 300.
 Vanpelt, John, 299, 340.
 Van Pelt, Marg., 306, 342.
 Van Pelt, Susanna, 306.
 Van Velsa, Hester, 284.
 Van Nostrand, Ann, Charles,
 Martha, Rachel, Sarah and
 William, 379.
 Van Nostrand, Aaron, 96, 119,
 176, 301, 328, 353, 397, 385.
 Van Nostrand, Elizabeth, 379,
 320.
 Van Nostrand, John, 181, 378,
 379, 385, 387.
 Van Nostrand, Joseph, 324, 379.
 Van Nostrand, Phebe M., 387.
 Van Nostrand, Mary, 320, 378.
 Van Nostrand, Nicholas, 378.
 Van Nostrand, Thomas, 322,
 379.
 Van Nostrand, John and Ste-
 phen, 318.
 Van Nostrand, William, 317.
 Van Renssalaer, Ann, 379.

- Van Sandt, Winant, 351, 385.
 Van Sicklen, Charity, 318.
 Van Sinderen, Adrian, 181.
 Van Wickley, Margaret, 309.
 Van Wyck, Altie, 283.
 Van Wyck, Catherine, 284.
 Van Wyck, Cornelius, 291.
 Van Wyck, Sarah, 182, 294.
 Van Wyck, Theodorus, 283.
 Vassar, Edward, 337.
 Vassar, Thomas, 334.
 Verity, John, Joseph and Samuel, 333.
 Verity, Wm. Henry, 334.
 Verplank, Gillon, 294.
 Vestrymen and wardens, 186, 190, 261.
 Vesey, Rev. Mr., 37, 50, 53, 65, 71, 80, 86.
 Vaughn, Aletta, 296, 297, 338.
 Vaughn, William, 296, 297.
 Vockroth, Otto, 215.
 Voorhase, Elizabeth, James and John, 307.
 Vooheis, Eliza, Marian, 315.
 Voorhoses, John and Sarah, 340.
 Voris, Stephen, 359, 364.
 Walker, Catherine, 270.
 Walker, Elizabeth, 270, 275.
 Walker, Frances, 268.
 Walker, Jno., 270, 275.
 Walker, Samuel, 268.
 Walles, Alexander, 352.
 Wallers History of Flushing, 29.
 Wallers, Rev. Henry D., 104, 200, 231.
 Wararop, James, 352.
 Ward, Miss J. Gertrude, 183.
 Ward, Mrs. Ann, 388.
 Ward, Mrs. Eldora, 214.
 Ward, Mrs. Francis K., 186.
 Ward, Phebe, 380, 388.
 Ward, Samuel, Sr., 181.
 Ward, Samuel, Jr., 181.
 Wardens and vestrymen, 186-190, 261.
 Warne, Aletta, 300, 380.
 Warne, Catherine, 304.
 Warner, Henry W., 319.
 Warren, Tarquina Caro, 338.
 Warne, Wm., 360, 380.
 Washbourn, Samuel, 276.
 Washbourn, Hannah, 276.
 Washbourn, Jno., 276.
 Washington, Gen., 99, 112.
 Waterbury, Henry, 303.
 Waters, Aletta, 298, 339.
 Waters, Ann, 297, 298, 304, 306, 339, 341.
 Waters, Anthony, 86, 180, 284.
 Waters, Daniel, 280.
 Waters, Elizabeth, 292, 316, 318.
 Waters, Foster, 275, 276, 277, 279.
 Waters, Gilbert, 275.
 Waters, Hannah, 304, 341.
 Waters, James, 356, 359, 360, 361, 362, 380.
 Waters, Jno., 276, 277.
 Waters, John, 296, 297, 298, 301, 306, 328.
 Waters, Judah, 321.
 Waters, Margaret, 304, 324, 341.
 Waters, Mary, 275, 276, 277, 279.
 Waters, Misses M. and E., 383, 384.
 Waters, Mrs., 389.
 Waters, Oeggy, 359.
 Waters, Oliver, 292.
 Waters, Richard Betts, 309.
 Waters, Talman James, 316.
 Waters, William, 292, 304, 341.
 Watkins, Dr. W. F., 159.
 Watts, Jane, 283.

- Watts, Pearson, 321.
 Way, Richard, 295.
 Way, Ann, 295.
 Way, Timothy, 303.
 Wayne, Mrs., 225.
 Waynman, Ann, 298, 340.
 Waynman, Hannah, 298, 340.
 Waynman, Sarah, 340.
 Waynman, William, 294, 298.
 Weaver, Catherine, 306, 342.
 Weaver, Sarah, 306, 342.
 Weaver, William, 306.
 Weber, Albert, 233.
 Weeden, Alger E., 202.
 Weeden, James, 182.
 Weeks, Eliza, 317, 318.
 Weeks, Jno., 284.
 Weeks, Rev. William H., 231.
 Weeton, Jno., 278.
 Welling, Alice Bannister, 316.
 Welling, Anne, 379.
 Welling, Bonnella, 302.
 Welling, Benjamin, 305, 318, 380.
 Welling, Catherine, 303.
 Welling, Charles, 298, 328, 358, 379, 380.
 Welling, Edward, 380.
 Welling, Elizabeth, 305, 328, 380, 385.
 Welling, Ennis, 379.
 Welling, Hannah, 380.
 Welling, Helen, 379.
 Welling, James, 357.
 Welling, John, 181, 309, 310, 366, 371, 379.
 Welling, Leanna, 310.
 Welling, Mary, 380, 385.
 Welling, Matilda, 314.
 Welling, Miss Martha, 385.
 Welling, Miss, 323.
 Welling, Mrs., 389.
 Welling, Nancy, 181, 388.
 Welling, Richard, 298, 339.
 Welling, Samuel, 129, 181, 305, 328, 380.
 Welling, Sarah, 283, 293, 307, 343, 388.
 Welling, Susanna, 296, 379.
 Welling, Thomas, 73, 182, 296, 310, 326, 351, 356, 362, 366, 399.
 Welling, William, 86, 180, 333.
 Wells, Ann and Robert, 273.
 Wells, Bishop, 244.
 Welt, Walter, 233.
 Welwood, Rev. J. C., 230.
 Wenman, Everet, 386.
 West, Mary, 286.
 West, William, 270, 278, 286.
 Westay, Albert F., 216.
 Whaley, Hannah, 294.
 Whellin, Charles, 270.
 Whellin, Bickley, 270.
 Whellin, Eliza and Hannah, 277.
 Whellin, Elizabeth, 270, 272.
 Whellin, Francis, 272.
 Whellin, Jane, 270.
 Whellin, Jno., 270, 271, 273, 277, 285.
 Whellin, John, 274.
 Whellin, Sarah, 270, 271, 273, 274, 279.
 Whellin, Thomas, 270, 272, 273, 292.
 Whellin, Willm., 270, 271.
 White, Ann, 284.
 White, Arthur, 233.
 White, Catherine, 271.
 White, Abigail, 271.
 White, Daniel, 269.
 White, Elizabeth, 283.
 White, Mrs. Theodore K., 203.
 White, Peter, 268, 269, 271.
 White, Richard Grant, 115.
 White, Ruth, 268.
 White, William, 286.

- Whitehead, Abigail, 268, 269, 270, 271, 283, 287.
 Whitehead, Ann, 274.
 Whitehead, Benjamin, 86, 180, 257, 259, 276, 277, 284.
 Whitehead, Charity, 270, 283.
 Whitehead, Daniel, 86, 180, 268, 270, 274, 275, 284, 285, 286, 297, 298, 306, 310, 324, 350, 351, 354, 359, 380.
 Whitehead, Elinor, 274, 275, 277.
 Whitehead, Edward Bardin, 298.
 Whitehead, Catherine, 297, 298, 306, 339, 380.
 Whitehead, Eliza, 276.
 Whitehead, Elizabeth, 274, 277, 285.
 Whitehead, Fanny, 301.
 Whitehead, Hannah, 274, 276.
 Whitehead, Helena, 276.
 Whitehead, Jane, 268, 286.
 Whitehead, Jonathan, 270, 286.
 Whitehead, Maria, 310.
 Whitehead, Mary, 285.
 Whitehead, Nancy, 361.
 White, Rev. Calvin, 114, 363.
 Whitehead, Sarah, 270, 285, 286.
 Whitehead, Susanna, 270.
 Whitehead, Thomas, 73, 270, 274, 276, 284, 286.
 Whitfield, Mr., 92.
 Whitlock, Miss Hattie, 135.
 Whitman, John Winslow, 322.
 Wick, Rev. R. K., 230, 231.
 Wickes, Eliphalet, 365.
 Wickes, Thomas, 371.
 Wickham, Hannah, 181, 385.
 Wickham, Mary, 389.
 Wickham, Sarah, 388.
 Wiesnar, Catherine, 281.
 Wiggins, Ann, 297, 299, 306, 342.
 Wiggins, Benjamin, 274, 275, 277, 350.
 Wiggins, Caleb, 275.
 Wiggins, Catherine, 284, 357.
 Wiggins, Charity, 277.
 Wiggins, Elizabeth, 275.
 Wiggins, Gershon, 275.
 Wiggins, Harry, 371.
 Wiggins, Isabella, 271, 282.
 Wiggins, Jane, 299, 340.
 Wiggins, John, 352, 358.
 Wiggins, Josias, 271.
 Wiggins, Lucretia, 297, 339.
 Wiggins, Margaret and Simon, 297.
 Wiggins, Martha, 296, 338.
 Wiggins, Mary, 275, 282, 297, 339.
 Wiggins, Rachel, 274, 275, 277.
 Wiggins, Rebecca, 287.
 Wiggins, Richard, 297, 299, 306, 328, 339, 364, 371.
 Wiggins, Samuel, 292.
 Wiggins, Silas, 86, 180.
 Wiggins, Stephen, 274, 296, 297.
 Wiggins, Thomas, 271, 287.
 Wiggins, William, 86, 180, 283.
 Wilcocks, 281.
 Wildey, Mary, 278.
 Wilkins, Isabella, 296.
 Wilkins, Isaac, 296.
 Wilkins, Thomas, 296, 338.
 Wilkins, William, 295.
 Wilkinson, Mrs. A. J., 233.
 Willet, Abraham, 280.
 Willet, Alice, 292.
 Willet, Samuel, 274.
 Willet, Sarah, 268, 276, 282.
 Willet, Thomas, 268, 283, 284, 287, 297, 339.
 Willet, Thomas, 268, 287, 283, 287, 306, 341.
 Willet, William, 286.

- Willett, Alette, 276, 277, 292, 380.
 Willett, Ann, 296.
 Willett, Catherine and Elbert, 380.
 Willett, Charles, 287.
 Willet, Deborah, 274.
 Willett, Edward, 85, 86, 180, 274, 276, 277, 284, 354, 355, 380.
 Willet, Elizabeth, 268, 274, 276, 278, 284.
 Willet, Helena, 280.
 Willet, James, 358.
 Willet, Jno., 274, 276.
 Willett, Johanna, 276.
 Willett, John, 86, 180, 276, 286, 293, 350.
 Willett, Jonah, 380.
 Willett, Keziah, 284.
 Willett, Margaret, 284, 296, 297, 338, 339.
 Willett, Marinus, 297, 339.
 Williams, Captain Daniel, 294.
 Williams, Jacob, 321.
 Williams, Mary, 295.
 Williams, Pelliata, 303.
 Williams, Sarah, 316.
 Williamson, Derica, 278.
 Williamson, John, 357, 359, 368, 380.
 Willis, Benjamin, 275.
 Willis, Hannah, 293.
 Willis, Martha, 274.
 Willis, Robert, 274, 275.
 Willis, Sarah, 274, 275.
 Willoughby, Mary, 295.
 Wiltse, Miss Amy, 209.
 Wilson, James, 287.
 Wilson, Mr., 91.
 Winchester, Ernest T., 202.
 Winthrop, Matilda, 320.
 Wood, Epentus, 320.
 Wood, Herbert, 233.
 Wood, Howard, 233.
 Wood, Robert, 274.
 Wood, Timothy, 284.
 Wood, William D., M. D., 184, 193, 228, 241, 242, 274, 380.
 Woodred, Nelly, 303.
 Woodred, Woodred, 324.
 Woodward, Anthony, 319.
 Woodward, Rev. Samuel, 125.
 Wooffendale, John, 365.
 Wooffendale, Miss, 114.
 Wooley, Ann, 282.
 Wooley, Miss Elizabeth, 146.
 Wooley, Susan, 304.
 Wooley, Miss Sarah, 140, 160.
 Woolsey, Abigail, 287.
 Woolsey, Derica, 269, 286.
 Woolsey, Rebecca, 286.
 Woolsey, Ruth, 269, 286, 287.
 Woolsey, Thomas, 287.
 Woolsey, William, 269, 278, 286.
 Worthington, Bishop, 199.
 Wortman, Elizabeth, 292.
 Wortman, Hannah, 292.
 Wright, Ann, 275.
 Wright, Charles, 275, 321.
 Wright, Daniel, 278.
 Wright, Henry, 86, 180.
 Wright, Leveridge, 285.
 Wright, Mary, 283, 285.
 Wright, Ruth, 275.
 Wright, Sarah, 281.
 Wyck, Miss Anne Van, 134, 136.
 Wyckoff Camp at Montauk, 212.
 Wyckoff, Sheriff, 365, 366.
 Yandle, Jane, 307, 343.
 Yeomans, Hannah, 281.
 Young, Guy, 180, 274, 275, 283.
 Young, Hannah, 281.
 Young, Elizabeth and William, 274.

Young, Elmira A., 337.

Young, John Alvin, 183.

Youngs, Daniel and Eliza, 275.

Youngs, Mary Elizabeth, 334.

Zandt, Jane Van, 87.

Zantz, Sarah, 320.



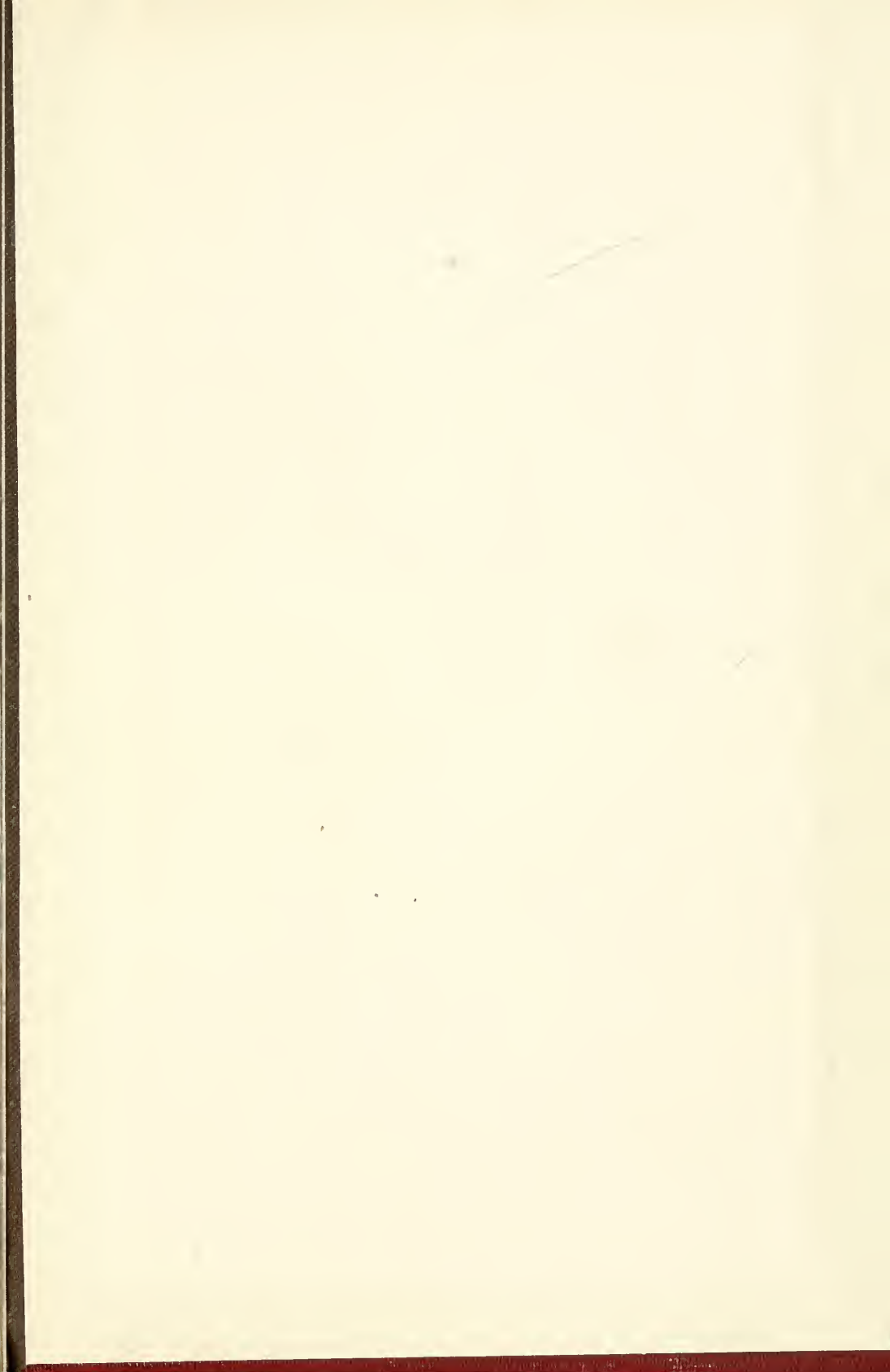
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